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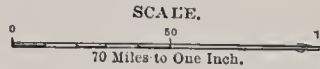
BRAVE LITTLE HOLLAND, AND WHAT
SHE TAUGHT US

By WILLIAM ELLIOT GRIFFIS



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HOLLAND



BRAVE LITTLE HOLLAND, AND WHAT SHE TAUGHT US

BY

WILLIAM ELLIOT GRIFFIS

AUTHOR OF "THE MIKADO'S EMPIRE," "THE INFLUENCE OF THE
NETHERLANDS," "SIR WILLIAM JOHNSON," ETC.



"In love of liberty and bravery in the defense of it, she has been our great example." — BENJAMIN FRANKLIN

REVISED EDITION.



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DEDICATED TO

THAT LARGE NUMBER OF AMERICAN PEOPLE WHO, WHETHER
THEY KNOW IT OR NOT, HAVE IN THEIR VEINS

„Nederlandsch Bloed.“

PREFACE.

MY interest in Holland extends back to boyhood's days in Philadelphia, the city founded by the son of a Dutch mother, and partly settled by the learned and industrious Netherlanders who accompanied William Penn to America. Education at Rutgers College — begun and nourished by men of Dutch name and descent, who kept alive the memories of their ancestors — was followed by a visit to Holland in 1869. Then came four years of life among the Japanese, whose only teachers of science and European civilization for over two hundred years had been Dutchmen. Nine years' service as pastor of the First Reformed Dutch Church in Schenectady, N. Y., enabled me to become acquainted with the contents both of the deacon's chest at home and the rich collection of documents illustrating Dutch-American history in the State Library and City Hall in Albany. During a residence of seven years in Boston, I made two literary journeys through Nederland and its libraries. I learned,

also, both the special richness and the astonishing poverty as to Dutch books and manuscripts of the libraries of those twin cities, divided by the Charles River, in which most of the histories of the United States have been written. At some future day, I hope, despite an otherwise busy life, to give the full results of my studies, with references and authorities.

Meanwhile I have written this story in simple language for the young folks of America, and trust that it may incite a deeper interest in the little country wherein John Adams wrote, "The originals of the two Republicks are so much alike, that the History of One seems but a Transcript from that of the other."

The chief authorities which have most aided me are Prof. P. J. Blok's works, especially his "Geschiedenis van het Nederlandsche Volk;" the writings of Bor, Wagenaar, van Prinsterer, Fruin, Delprat, Scheffer, Brandt, Bizot, Kist, Sillem, Winkler, Huet, and various Dutch monographs and works of reference; and, in American history, the papers of Bradford, Van der Capellen, Adams, and of the Pilgrim, Revolutionary, and Constitutional fathers. If here and there I have disagreed with Motley, it is because I have

thought that illustrious writer more dramatic and subjective than scientific in some of his statements. Brave little Holland taught our fathers many things which the true historian of the American republic can no longer afford to ignore.

W. E. G.

ITHACA, N. Y., *January 29, 1894.*

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BRAVE LITTLE HOLLAND.

CHAPTER I.

A BIRD'S-EYE VIEW.

ENGLISH-SPEAKING people usually refer to the European Kingdom of Nederland by mentioning the name of a single one of its eleven provinces, Holland. The Dutch call their country Nederland. The Kingdom of the Netherlands, or Nederlanden, means Nederland and its colonies. The "Low Countries" is the old term for the Netherlands, the seventeen provinces, which included what is now Belgium and Nederland, that is both the southern and the northern provinces. Since 1579, the two countries, except for a period between 1815 and 1830, have been separate. When the Dutch settled the country which now includes our four Middle States, they named it New Netherland, not New Netherlands. The Dutch flag is red, white, and blue; that of Belgium has the tri-color of old Brabant, red, yellow, and black. In this book, when we say Netherlands, we mean the Low

Countries, or the seventeen provinces; by *Nederland* we mean the land included in the Dutch Republic, or the modern kingdom north of the Scheldt River.

All who speak the English language should visit *Nederland*, or be interested in its story. It was the older home of tribes and people now called English. The largest emigration from the continent into Great Britain was from its shores. The language very much like the English is the Dutch, and most like it is the Frisian or North Dutch. Many of the arts, sciences, inventions, and improvements which have made Great Britain so rich and powerful came from Holland. One of the very best of her kings, William III., Prince of Orange, was a Dutchman. In a thousand ways England owes much to the Dutch, who are rather more like the English than they are like the Germans.

The American, even more than the Briton, should know about *Netherland*. It was the Fatherland of the first settlers of New York, New Jersey, Pennsylvania, and Delaware. In the United States of *Netherland* we had the first example of a federal republic with a written constitution. Seven states formed a union under the orange, white, and blue flag. This Dutch republic had a senate of sovereign states or States-General, in which each state, large or small, had one vote. The capital lay in a small district and

was without a vote, like our District of Columbia. In this little republic of seven states there were differences almost as great as between Massachusetts and Louisiana, Ohio and New Mexico. One was ultra democratic like Friesland, another was aristocratic like Holland. Some were maritime, others inland. Some were violently Protestant, others intensely Roman Catholic. There were variations in local customs, religion, and social organization, yet all were loyal to the Union made about two hundred years before ours, that is, in 1579. In their public schools, sustained by taxation, the Dutch were trained to be intelligent as well as brave, so as to use their liberty aright.

The Dutch cast off the yoke of the Spaniards just as our fathers threw off the yoke of the British, because their rights were invaded and they were taxed without their consent. Like our fathers, also, they first formed a Union of states, and then made themselves free by a declaration of independence. Like us, they had a long war for freedom; like us, they had trouble about threatened secession. They talked much about State Rights and the Union, but the Union was maintained. For two hundred and fifteen years the Dutch United States remained a republic, though surrounded by proud and strong monarchs that hated republics.

In our Revolutionary War the Dutch sympa-

thized with us, gave us aid, and lent us money. The first salute ever fired by foreigners in honor of the American flag was from the Dutch. Governor Johannes de Graeff, at the port of St. Eustachius in the West Indies, November 16, 1776, ordered the "honor-shots." After the States-General had formally recognized the United States of America as a nation, the loan by the Dutch merchants of fourteen millions of dollars came when our country needed it most.

When in 1787 our fathers made the Constitution, the Dutch republic was a living example before their eyes. They borrowed many things directly from the Dutch system, though they also rejected many and improved most of its features. Dutch history had shown them what to select and what to avoid. "In love of liberty and bravery in the defense of it, she has been our great example," is what Benjamin Franklin said of brave little Holland.

For a thousand years the Dutch fought the sea waves and the river floods. They dyked their land, which is lower than the ocean. While thus engaged, they were rearing also the bulwarks of freedom. They beat off the Spaniard; they helped to make England and America free.

Grand as is her story, the size of *Nederland* is almost ridiculously small. The whole kingdom of eleven provinces is less than half the size of South Carolina, or one third the area of Ohio,

and hardly bigger than Maryland. Twenty such countries could be dropped into the one State of Texas. On her 12,650 square miles of land and water live over four millions of people, or fewer than in the Empire State.

After the English, the Dutch have been the most successful colonizers. In the East Indies they possess Java, Sumatra, Borneo, Celebes, and St. Eustachius in the West Indies, besides part of Guiana. Many thousands of Hollanders live abroad in these and other colonies, which together form a domain of 766,000 square miles, or five times the area of California. By a few thousand Dutchmen, the thirty millions of Malays and other natives are easily governed. Except the long and costly war with the Atchinese, peace is the rule in the Dutch colonial dominions. There is a vast difference between Cuba and Java. In the one are despotism and constant insurrection, in the other are peace, law, good government.

South Africa has been largely settled by *Nederlanders*, many of whom still live under British rule in Cape Colony. Others have, since 1854, formed the Orange Free State and the Transvaal Republic. The Dutch Boers handle the rifle and ride on horses from childhood. Thus far their dauntless spirit, sure aim, and intense patriotism have enabled them to resist British aggression.

Nederland lies between Belgium and Germany, facing the North Sea, opposite England and near

France. The great rivers of western Europe have their mouths in and near Holland, so that the country has always been one of traders. It is in the track of commerce, yet is most strangely situated. Most of the country is not visible from the sea, because it is actually below the water-level. By nature the land has been made up by the mud and silt brought down from the highlands of Germany. For ages the rivers have deposited clay and the ocean sand, and these two have made Holland.

The war of wind and wave has gone on from geological æons. At first, the ocean was conqueror. The result of the victory was a great wall of earth heaved up along the coast from near the Texel on the north to Zeeland or sea-land on the south. These hills, called dunes, are sand heaps from thirty to nearly two hundred feet high. As natural dykes they keep out the sea. They are full of rabbit burrows, and hunting "Molly cotton-tail" furnishes fine sport for the boys. The Dutch word for rabbit is *konyn*, showing that the old English "cony," like so many thousand other names and things was, in its root, Dutch before it was English.

Near the sea these billowy sand heaps cannot be cultivated. The winds would blow away the farms and gardens, and send them whirling into the air. Farther inland there are groves of pine-trees, pastures, fields, potato plots, patches of

buckwheat, and houses on the dunes. The reed-grass is sown every year on the sands to bind them together and hold them down. Towards the south, between Rotterdam and Flushing, this wall of sand has been broken and kept open by the inland waters of the Rhine, Maas, Waal, and Scheldt rivers. These come down from the German and French mountains, and have great pushing power. They keep their own channels scoured out.

Though Holland is made up chiefly of the delta of the Rhine, yet this noble stream keeps its name only from the German frontier to Wijk by Duurstede. The waters called "the Rhine" at Utrecht, Leyden, and Bloemendaal are only canals. A "river" flows with living or streaming water. A "canal" holds dead water shut up by sluices. Born in Alpine glaciers, the Rhine leaps over the Schaffhausen falls, flows in majesty through Germany, and loses its name in Holland; its flood then reaches the sea through various branches. The other so-called Rhine waters are not from interior Europe, but form part of the water-scape of Rijnland, in the northern half of South Holland.

This lowland sluggishness of the rivers, changing living water into muddy and dead stuff, requires the constant use of the spade, the pump, and the dredge. New and artificial rivers must from time to time be dug to replace the old water-courses. This work has gone on for centuries,

for commerce is the life of Holland, and the little submarine country cannot afford to let the water stand still. There is no rest for a lazy river in Holland. It must keep moving and be made to work.

The Dutchman has a jealous eye. He is always after the bottom of the water, to dig up the valuable turf to dry and burn, the clay to knead and bake into bricks, and the fertile soil to turn into pastures or grain-fields. He routs out the eels and fish of shell or fin to put the mild-eyed cows in their places. The Dutch have already drained ninety lakes. They have dyked all the rivers and the sea. And they intend to conquer one new province by pumping out the Zuyder Zee.

In the old times before written history, when darkness, as deep as that of mid-Africa before Stanley, brooded over this region, there was no Dollart, or Zuyder Zee, or island of Zeeland. What kind of people lived here? How did the country look?

We can answer the second question better than we can the first. Far back from the sea were a few hills, and midland were forests, hillocks, and sand heaths. Water lay over the surface. Lakes, pools, fens, swamps, and marshes covered most of the soil. Reeds, rushes, and all kinds of aquatic plants grew in the ooze. Living, they furnished a home for millions of wild fowl and

many forms of marine life. Dying, they formed during the ages the peat and turf that has for centuries warmed the Dutch hearths and homes.

When the ocean tides were high, or the winds blew long from the west, or the heavy snows on the mountains melted, or the rainfall was unusually great, most of the country lay under the waves. Even when the soggy, spongy earth was partially dried by the wind or the ebb of the waters, floods were common and sudden. Then the people were driven for shelter to the mounds or the hills.

Thus they struggled like mermaids of fable in amphibious existence. No wonder they called their country *Neder-land* or the land beneath, while names meaning sea-land, water-land, hollow-land, or sluice, canal, ford, lagoon, or of water in some one of its myriad forms, fill the map. Coats of arms, town seals, and heraldry tell of constant fight and victory over water. Rotterdam is proud of her town-arms of silver and green, which represent a fertilizing river between two fruitful fields. The crest of Zeeland is a lion riding out of the waves, with the motto, "*luctor et emergo*" — "I struggle, but I emerge." The Dutch proverb meaning forever is "As long as grass grows and water runs."

By nature, then, this country was once a mud-hole. Now, by the genius, energy, patience, and faith of a noble people, the mud hole has been

changed into a garden. The Dutch have won their soil with the toil of fifteen hundred years. "God made the sea, we made the land," they say. Living below the ocean's level, they are called Low Dutch, while the Germans who inhabit chiefly plateaus and highlands are the High Dutch.

Resolute, serious, vigilant, the *Nederlanders* love intensely their cold, wet, and chilly land. They have made the home beautiful, and were the first people to glorify it in art. They love science, literature, the fine arts, and religion. They are quick-witted students, sailors, fishers, traders, engineers, explorers, colonists, freemen. They love law, order, and liberty.

Even their monarchy is little more than a name. Except the one ruler forced on them during the detested French occupation, by Napoleon, their kings have been of the one house of Orange.

Every man in the land from the highest to the lowest is saluted as *Mynheer*, *My Lord*, or *Sir*. In Germany, *von* denotes nobility, title, privilege, monopoly. In *Nederland*, *van*, the same word, belongs to the people. All can use *van*, from the boer in *klompen* to the king, with whom at times the people shake hands.

Into this shelter-land of the Pilgrim Fathers, training ground of all our colonial soldier-emigrants from Sir Walter Raleigh and John Smith to Miles Standish and Jacob Leisler, nurse of the

Puritans, home of republican government, written constitutions, free press, free schools, democratic rule in church and popular power in state, let us at once enter.

Nederland has a Celtic, Germanic, Roman Pagan, Christian, feudal, crusading, and revolutionary history of its own. It touches also Saxon, Norse, English, Spanish, German, and American history at so many points, that we shall enjoy a visit. Here, too, we shall find the original of many things American.

CHAPTER II.

ENTERING THE COUNTRY.

IT is the misty morning of July 13, 1892. We are on the deck of the N. A. S. M. steamer Maasdam. The Nederlandsch Amerikaansche Stoomvaart Maatschappij floats a green flag. The name means Dutch-American Steam Navigation Company. Captain Potjer, commodore of the fleet, commands our ship, which left New York July 2d at 10 A. M., on the dot.

Out of the gray North Sea we enter the muddy Maas by the new Water-way, or in Dutch de Nieuwe Water-weg. It is chilly, and an overcoat adds to our enjoyment of the novelties as we move up "The Scour."

Years ago the Maas was choking itself to death with its own silt. The channel became too shallow for heavy ships. The commerce of Rotterdam was threatened. The great city might have become a dried-up port. There was only one thing to be done. It was done. Money was raised to pay an army of diggers. They scooped out a new river fifteen miles long from Maassluis to the sea.

Now the Maas scours out its own bed, but there are the dredges which must help also. Their long

arms and scoops worked by steam keep routing out the sand bars that continually form. The engineer of this splendidly successful work was Mr. P. Caland, who received prompt promotion. At the Hague he is now Chief Inspector of the Water State.

We on the steamer's deck seem far up in the air, on an elevated railway, as it were. The land is far below. Green as an emerald, except for drifts of mist here and there, it is bossed with haycocks and bright with cattle. The cows are black and white with soft eyes and rich udders. Low and red-roofed are the cottages. Turf-smoke rises from the chimneys. The hearth-odors are sweet and human-like. They furnish a good antidote to ship-smells.

Here and there are villages. Church spires dominate the landscape. The low flatness of the sunken earth makes them seem higher than they really are. The land appears like an intaglio and as clean-cut as a gem. Our fancy runs back to the historic days of Roman triremes, Viking galleys, crusaders' ships, Venetian fleets, and Spanish war-vessels. What a wonderful variety of keeled and unkeeled bottoms floated on the Maas. Here is the gateway into the heart of Germany and Europe.

“Please, sir, show me a dyke, and tell me about the famous places,” asks a young lady passenger from Boston.

“A dyke! Why, we are now between two big ones. We are sailing along the top of a pair which brace up the Maas. For at least fifty miles the river and its branches are held up artificially.”

“Yes, but I mean the dykes by which the towns and villages are defended.”

We look over the larboard, beyond the rows of trees, lines of houses, and windmills. Amid the scenery that seems to move with the moving steamer is one steady, fixed line of green. This is the great sea-dyke begun a millennium ago. It is the backbone on which Gouda, Rotterdam, Delfshaven, Schiedam, Vlaardingen, Maassluis, and intervening villages are only the ribs. It is the High Street of the great city and of the towns along the Maas. This dyke begins thirty miles up in the country near the Yssel River. It is continued along the right bank of the Maas clear across the Hook of Holland to the sea-waves. It forms a magnificent bulwark forty miles long.

Like the Chinese wall, it was first built in sections. In A. D. 1281 its parts were made a unit by Count Floris V. It is forty feet broad at the base, thirty-five feet wide at the top, and from twenty-five to thirty-five feet high. For seven centuries it has defied the world of waters. Once, in 1574, the Dutch made an ally of the ocean. Then this dyke was cut through to flood the country all the way up to Leyden, twenty miles, to

drown out the Spaniards and float the rescue-boats laden with loaves and herring. When the city was relieved, the wind, helping the Dutch, drove back the water and the dyke was mended. To cut the dykes was like the pelican feeding her young with blood from her own breast.

Other objects now attract us. Over the star-board looms up a lofty tower. It is square, built of brick, and rises over the church at Briele. Here was "the Dutchman's Lexington" in his war for independence. The Water-beggars seized it in 1572, and hoisted on that tower the flag of orange, white, and blue. The name of the town is the same as that for spectacles, and many were the puns and jokes about Brill, Alva's nose, and the beggars who stole the duke's eye-glasses. From that time the cause of Dutch freedom was hopeful until made sure. What fine lookout stations those church towers must have made before rifled cannon were invented. From their top one can study best the map of Holland.

Farther up is Vlaardingen, famous for its herring. The drawing in of its mile-long nets by steam machinery twice a day is a fine sight. For a thousand years the Vlaardingen herring and the town-brand on kegs have been seen all over the world. The Dutchman who in the year 1414 discovered the art of curing and packing fish opened gold mines in the ocean.

There, over the larboard, is Schiedam. See its

tall chimneys which tell of stills beneath in which schnapps or gin is made. Two hundred distilleries are here. Animals, fed on the refuse of the grain imported from America, are counted by scores of thousands. Apart from its specialty, the town is very attractive with its gardens and elegant houses. Schiedam, the town on the Schie River, is very old. Once it was noted for its printing offices and books.

We are on the track of the Pilgrim Fathers and Mothers who settled Massachusetts. Their ship, the *Speedwell*, sailed down this same river Maas from Delfshaven over to England, joining the *Mayflower* at Southampton. Over there beyond the town a silver thread trails from the north through green meadows. That was once the river Schie. For centuries past it has been a canal from Leyden passing through Delft. Along that stream, in July, 1620, the founders of New England came in towed boats to the haven of Delft. The good ship *Speedwell* lay moored at the end of the canal yonder. Just where a huge windmill, built a century or more ago, swings its long arms, the embarkation of the Pilgrims took place. The painting in the rotunda of the Capitol at Washington has made the historic scene familiar, but the artist evolved the rocks and hills in the background out of his imagination, for all is flat here.

Farther back in the town is the little church,

built in 1416, whose clock-tower we can easily see. In it, as tradition avers, the last meeting of the Pilgrim company, before sailing away, was held. A stone cut from the floor of this church is, along with one from Scrooby in England and a fragment from Plymouth Rock, built into the front of the New England Church in Chicago. The great fire of 1871, which left the interior in ashes, spared the front of these memorial stones. To a Dutch traveler, who wrote a book on "Six Months in the United States," these spared monuments seemed emblems of the everlasting gospel. A stone sent from Chicago inscribed with Christian emblems is built into the inner wall of the Delfshaven church. In one of the warehouses of the West India Company, it is said, the Pilgrims found accommodations for the night which they spent in the town before going on board.

Since they sailed away for America, amid tears and cheers and the firing of guns, a great bar has formed in the Maas. This in due time, collecting reeds and more mud, has made a long island called Ruige Plaat, or rough shoal. Now, smoothed off, it is laid out in roads with rows of trees, and has many houses on it. There, at one end, are the hospitals erected in case of a visit of cholera from Hamburg. The island is cut in two by a sluice directly opposite the spot so often commemorated in picture and poem. The shady road fronting the river, past which we have been

gliding, is called Pelgrim's Kade, that is, Pilgrim's Quay. It received its name only two days ago from the burgomaster and "law-holders" of Rotterdam. This fact we learn from the Rotterdam newspapers received on board at Maassluis. Will Americans ever mark the spot by a memorial?

Delfshaven is an old town, the arms of which are a herring and a wisp of three heads of wheat set on either side of a line of alternate white and blue bands. Now it is, municipally, a part of Rotterdam. To this city, the second in size in the kingdom and rapidly growing, have we now come. Let us step ashore and study the history of brave little Holland.

CHAPTER III.

HOW A DAM BECAME A CITY.

IN this water-logged country a dam is the foundation and beginning of a city. We note that the names of all the ships of the N. A. S. M. Company end in *dam*. The suggestion of profanity is only in English and when mispronounced, with a short *a*. The word does not sound at all improper uttered in Dutch, with *a* as *o* in Tom. Amsterdam, Rotterdam, Spaarndam, Edam, Schiedam, etc., were originally the dams on the Amstel, Rotte, Spaarn, E, and Schie rivers. We are in a country built like a ship, in water-tight compartments, and the dykes and dams are the partitions.

To study the evolution of a Dutch town, let us pass by "the new city" on the south side of the Maas where we land, the foundries and docks on the Noorder-eiland in mid river, and even the gay parks, elegant avenues, and smart shops of modern Rotterdam. We move at once to Hoog Straat, or High Street, in the old town. Near the great cathedral, with the open market-place close at hand, we shall find the place of beginnings.

If we are to climb up to the High Street we must ascend the *steiger*, stages or steps. At the base of the raised ground we shall also find a dale or valley. Let us read the street-signs. Yes, there they are, — Steiger, and Boeren-steiger, or Farmer's steps. Long since, however, the stairs have become an incline. Sloping to the canal is Groenen-daal or Green-valley. From the top of High Street we look down on Kip Straat, another old and quaint street. To the north the land is flat, with scarcely one canal until we reach the Singel, or outer moat; while to the right, towards the Maas, is low land with many water-ways named canals, gats, vests, havens, grachts, and sloots. These are the Dutch words for ditches, drains, locks, trenches, etc. Occasionally we read on the street signs "gedempte." If we think of our word "dump," we can understand that the old canal has been filled up by having many loads of earth dumped into it and thus made into a street. If English had not long ago lost its inflections, we should speak of a carter's having "ge-dumped" his load of coal or brick.

Standing on High Street, we are on the backbone of the country, — the dyke forty miles long that stretches from Gouda to the sea. When the Maas floods rise, much of the new city of Rotterdam is under water. Cellars are filled, and boats ply in the streets; but beyond this great dyke, never. It is always dry here.

Read the street names, and the history of the city tells itself. The original village, gathered around the church, is in the form of a triangle. Two sides are formed by the Rotte River, now tamed and harnessed for man's service in canals and sluices, with gates, locks, and bridges. The linen industry has flourished here for centuries, and the *rotting* of the flax stalks in the water gave the river its name. Down towards the Maas is Visscher's dyk, or Fisher's dyke. Back of their huts, at the foot of the steps, the fishermen were accustomed to hang their nets to dry, and so the street is still called the Hang.

After these very old village streets come names given in the Middle Ages. Most of the old towers, castles, and abbeys, now passed away, have left memories behind. As in nearly every Dutch city, there are land or water streets in Rotterdam named after the prince and the gentlemen, though not here, as in old Leyden, after the emperor. Lombard Street tells of the Italian money changers and lenders who lived here before banks existed in northern Europe. Then there is a Broad (Breede) Street, as in many Dutch towns. Indeed, one can find the original of not a few peculiar street names of old New York and Philadelphia. In many other places in the Middle States, which were settled by men from the Netherlands, the street names and local expressions are survivals from the Dutch.

The mark of the Spaniard on Dutch history is deep, and here it is plain. You find Spanjaard's laan or lane, Spansche brug or steeg or kade, bridge, alley, or quay, in towns all over Holland. In Rotterdam, besides the Spanish bridge, the House of a Thousand Fears was long one of the "lions" of the city. After the capture of Brill by the Water Beggars, or Dutch patriots, in 1572, Count Bossu, the Spanish commander, tried to retake it, but was repulsed. Smarting at his loss and humiliation, he appeared before the east gate of Rotterdam on the 9th of April. After a parley the Spanish commander agreed to march his troops through the city in small divisions, and but one division at a time. No sooner was the gate opened, however, than Bossu rushed in with his whole force at once and began the slaughter of the citizens. The Rotterdammers made stout resistance. One man named Zwarte Jan, or Black John, killed several Spaniards before being cut down by Bossu himself.

The town was at once given up to plunder. The statue of Erasmus was fired at and then tumbled into the canal. The houses were entered, and men, women, and children slaughtered, until the blood ran out on the pavement. In one dwelling the people killed their cats, smeared the walls and let the blood flow through the doorway into the street. Seeing these marks of slaughter and the door open, the soldiers in their heat supposed

their comrades had already plundered the house and so passed on. When the rage was over, the people went about their ordinary business, though the Spaniards occupied the town for nearly four months. This quaint old house stood until 1890, at No. 3 in the Hang. It had a tablet representing the killing of the cats. To-day a smart new shop, in which are sold beds and furniture, stands on the site. Over the plate-glass window the words, "Huis in Duizend Vreezen" (House of a Thousand Fears), recall the troubles of those centuries ago. The dainty baby beds and satin-lined carriages tell the tale of peace and comfort.

Less terrible reminders of the century or more of Spanish influence upon the Dutch are seen in their language and faces. Many words used in the arts and sciences, polite terms and forms of address are of Spanish origin. Frequently on the streets we meet people who are "full-blooded" Dutchmen, so far as immediate parentage and language are concerned. They look as if they had stepped out of picture-frames hung up in Madrid or Castile. They have the Spanish nose, chin, eyes, cheeks, hair. Soldiers under Alva, or merchants in the time of Charles V. were their ancestors. As for the Dutch ladies, one notices two distinct types of beauty. In the one, blonde features, yellow hair, and blue eyes tell of Saxon or some other Teutonic type. In the other, the

dark olive skin, raven black hair, short nose, and carnation cheeks point to ancestors who came from beyond the Apennines.

Rotterdam's first dyke dates from the year 1000. It became part of the great dyke in 1281. The town secured its charter in 1340. It became a city of the first class in 1615. It has been built up by its rich trade with the East and with Germany. Now it is one of the most thriving cities in *Nederland*. "More houses were built here last year," says the American consul, a citizen of Wisconsin, "than were erected in Milwaukee." New dykes are being built, canals cut, land reclaimed, and the suburbs beautified. The ancient village of fishers and flax-men has become a rich city of two hundred and twenty-five thousand souls.

Dutch civilization begins with a dyke. Who built the first in *Nederland*? Was it the aboriginal Celts or Teutons? No! It was civilized men, the engineers of Imperial Rome. If the Dutchmen owe much to the men of the Middle Ages from the Iberian peninsula, they were indebted still more to the ancient civiliziers from beyond the Alps.

The answer to our question suggests written history, order, law, industry. Life without letters is death. The Romans brought writing and light. Let us look at the *Nederland* of to-day to see if the men who spoke Latin have left any traces.

We shall take a steamer up the Rhine River, so long the northern boundary of the Roman realm. At Nymegen we shall refresh our reading of Cæsar and Tacitus, as we look upon the relics of a world that has passed away.

CHAPTER IV.

THE FIRST INHABITANTS OF NEDERLAND.

OF the people in this region of Europe before the Roman era we know as little as we do of the North American Indians before the white man came. From Cæsar we learn that the tribes in the swampy lowlands to the south were mostly of Celtic stock called Nervii, Menapii, etc. In the central portion were the Batavi and Kaninefaten. In the north were the Frisians.

Probably the most famous of all were the Batavians. These people once belonged to the Chatti, who lived farther east in the German forests. In a great quarrel which divided the Chatti tribe, those exiles moved westward. Finding a fertile island in the Rhine, they called it by a name meaning good meadow. Brave and warlike, the young Batavian wore his hair long, and never cut it until he had slain an enemy. Amid the blood of the slaughtered, on the field of battle, the warrior had his face shaved and his locks shorn. At the same time he flung away the iron collar he had worn as an emblem of youth. Henceforward he was a man.

Even in these early ages the differences in the

two kinds of people inhabiting the Netherlands were great. In religion the Celtic tribes were led by priests who were despotic and formed a caste. The Druidic sacrifices were bloody. Thousands of human beings were put to death for the sake of the gods. In politics the Celts united in clans and aristocracies. They practiced agriculture, had many cattle, and not a few of the arts of life. They were fond of dress and jewelry. They were not noted for good morals. Brave and impulsive, they lacked endurance.

The Germanic tribes were hunters and men of war, caring little for rich dress or ornament. Though they had chiefs or kings, their rule was democratic. Affairs were decided in a general assembly. In religion they had no temples, but worshiped one Almighty Father, yet had no caste of priests. More independent, self-reliant, enduring, moral, and warlike than the Celts, the Germans were like them in largeness of body. To both these the Romans seemed like boys, but the barbarians soon found that discipline is more than a match for muscle.

In the stone age life was a severe struggle for existence. While the higher land was covered with woods, and the lower levels with sedge and reeds, the game was deer, wild swine, bears, and wolves. These hunters and fishermen chipped stones, drilled shells, and sharpened and barbed bones. These they tied with withes or sinews

to wooden shafts or handles, making spears, arrows, harpoons, hoes, and tools of all sorts; even their money and jewelry were of stone or bone. They used fire for hardening their weapons, cooking their food, warming their huts, and baking a rude sort of pottery.

In time the age of metals came. They smelted ores, and beat out iron, copper, and gold. Their clothes were of skin, or of rudely-woven fibres. They were fond of winter sports, making snowshoes and sledges, and using them skillfully, even before they set iron blades in wood. They drilled bones to make skates, and binding them round their well-wrapped feet, slid over the ice with delight.

The German had one wife, and on his wedding day made her presents of a horse, an ox, a shield and a spear. The Celt placed on his bride necklaces and bracelets of gold. Most of the tribes burned the corpses of the dead and stored their ashes in urns, making graveyards in mounds raised above the flood line.

In the threefold evidence gathered from the museums of Dutch cities, on the pages of the Latin writers, and in the traits of their scattered descendants, we read dimly the story of these rude men of the fens and marshes. They were the forbears, or distant ancestors, of the American people. Like the ancient Jews or the modern English, we are among the most mixed in blood

of any nation under heaven. The two great races, the Celtic and the Germanic, in the Netherlands, in the British empire, and in the United States of America, are still distinguishable, as are the blue and brown waters of the Missouri and the Mississippi where they unite. Thirty centuries have put emphasis upon the traits visible in the Celt and the Saxon, — the Irish, French, Gaels, Britons on the one hand, the “Anglo-Saxon,” Dutch, Norse, and Germans on the other. To note and understand this difference is to hold the key to much of the history of Holland, England, and America.

By the time that Cæsar had marched through Gaul, landed in Britain, and occupied the Rhine delta, the Nederlanders, besides working skillfully in bronze and pottery, had some knowledge of iron. They used this metal especially in making their weapons. Steel was as yet unknown. Even the spatula, or short, wide, and two-edged sword of the Roman legionary, was of iron. In using it in battle he often bent it. Then he had to straighten it by pressing the blade under his foot. The Nederland men used very long knives, but these were as much despised by the well-disciplined Romans as big bore muskets are looked upon with contempt by riflemen who prefer small calibres. The legionaries fought in ranks so closely joined together that it was very hard for the heavier fen and forest men to break them even

with a terrific rush in mass. "The people that shortens its weapons lengthens its boundaries," says our own Doctor Oliver Wendell Holmes, some of whose ancestors were Dutchmen in America.

The short iron sword of the legionaries prevailed over the Belgæ and other Celtic tribes. The Romans compelled the Frisians, also, to pay tribute, but they could not wholly beat down the Batavians. These were not subdued but conciliated. In the Rhine region the Romans planted camps, reared watch-towers, and prepared to make the country a part, first of the Roman republic, and then of the empire of the Cæsars. They had come to stay. One great uprising led by the Nervii was crushed out by Cæsar, who with the swords of eight legions annihilated whole tribes. Gaul was pacified, and the river-land became quiet.

Soon it was rumored among the tribes that the Batavi had become allies with their enemies, and enlisted under the golden eagles and the mystic letters S. P. Q. R. As cavalry and infantry, these hardy young fellows from the swamps proved themselves good soldiers. Trusted by their commanders, and submitting handsomely to strict discipline, they entered not only the legions, but also the life guards. It came to pass that in the death struggle between the republicans, led by Pompey, and the imperialists, headed by Julius Cæsar, the Batavi were ranged with the latter. The battle

which decided the fate of the Roman world was fought at Pharsalia in Thessaly on the 6th of June, B. C. 48. It was Cæsar's body of veteran cavalry, only a thousand in number, but composed mainly of Batavians, that turned the tide of battle and gave him the victory. Later on, the influence of these and other Netherland soldiers in the Prætorian guard in the Eternal City became political as well as military. They made and unmade emperors, setting up Cæsars and bowling them down like players frolicking with ten-pins.

CHAPTER V.

THE ROMAN OCCUPATION.

DID Providence mean that these ancient fensmen were to be Romans, and that Nederland was to be a fraction of the Latin world?

Evidently not. A few years before Mary bore her manger-child under the Roman eagles at Bethlehem, another babe had been born in the forests north of the Rhine. His name in Latin is Arminius, but his mother and his countrymen called him Hermann or German. He was of the tribe of the Cherusci.

Growing up to manhood, this boy learned the secrets of Roman discipline and the arts of peace and war, and was made chief. He resolved to free his countrymen from their foreign masters. Secretly summoning all the tribes, he so lulled the imperial general Varus into security that victory over the legions seemed at least possible. In the impassable forests of Teutoburg, A. D. 15, a three days' battle began in which the Germans annihilated the Romans.

This was one of the greatest of the decisive battles of the world, for it settled the future of northern Europe. Neither emperors nor popes

were likely thereafter to hold the Germans. This victory made possible the Reformation, the Dutch Republic, the English Commonwealth, and the American Union. Yet, like many other events which attract no more attention than the birth of a man whose greatness is not foreseen, the far-reaching influence of Hermann's victory was not suspected by Latin writers. Now all the world knows about his work. On a hill near the town of Detmold, tens of thousands of Germans gathered on the 10th of August, 1875, to unveil a colossal statue fifty-six feet high, by Bandel, of "Hermann, the Liberator of Germany."

The great Roman general and provincial governor Germanicus attempted in two campaigns to regain the lost ground. The Batavians were obliged to fight with him against their Teutonic countrymen. It is said by Tacitus, that when marching through Friesland the spectre of Varus confronted Germanicus and warned him that the Teutonic spirit was unconquered. In the height of his victories he was recalled to Rome by Tiberius. We are all familiar with the superb picture by Piloty of Munich, which represents his triumph in Rome and the humiliation of Thusnelda, the stately Teutonic queen and wife of Hermann. With her little son she walks as prisoner of war, but scorns to look up at her conquerors or smile at them. The old bards, the maidens and warriors, the live bears and trophies of the

forest, grace the procession and amuse the curious, while the air resounds with cheers and wreaths are thrown by fair hands upon the victors.

Nevertheless, the effects of the military activity of Germanicus were utterly lost. After that time, 17 A. D., no Roman army ever again penetrated from the Rhine into the interior of Germany.

Several campaigns among the Frisians and other tribes were made by taking the sea-route from Gaul. So many soldiers were drowned in floods and storms, and by the sudden rolling in of the waters, that to hold the country it was necessary to build military roads and dykes, as had been done farther south.

Drusus, a stepson of Augustus, was the first (about 9 B. C.) to begin engineering operations in Nederland. A canal called the Drusus-gracht, or canal of Drusus, still exists. Dykes, by which the legions could be quickly marched to quell uprisings, were made under his orders. Corbulo dug a canal between the Rhine and the Maas to assist commerce and develop inland trade. It is probable, also, that the town of Delft, meaning delved or dug, got its name about this time, because a *vaart*, or water-passage, was cut under Corbulo's orders, the work being done by native diggers.

The Nederlanders were among the first in north-western Europe to handle skillfully the spade and shovel. Evidently Jack Cade and his men considered that Adam was a digger, as surely as Eve was a spinster :

“When Adam delved and Eve span,
Who was then the gentleman?”

By and by the *Nederlanders* got tired of being slaves to the Romans, and of digging and soldiering. Neither the men of the spade nor of the sword were treated justly or kindly by their masters. Servitude, even with high wages, was not so dear as freedom. In A. D. 69 a Batavian noble named *Civilis* took advantage of the quarrel between *Vitellius* and *Vespasian* to attempt to regain freedom. The Celtic tribes quickly and impetuously attacked the Roman troops in their intrenchments. The *Frisians* and *Batavians* were slower to rise, but when once roused, they held on steadfastly to the end. Battles were fought at *Xanten* and *Keulen*, but the superior engines, weapons, and discipline of the legions prevailed. The tribes belonging to *Gaul* gave up the struggle, and *Civilis* was left alone with a few faithful men from the north. He agreed to meet the Roman general *Cerealis* on a bridge which was broken in two, and there to talk over terms of peace.

This is all we know, for the story as told by *Tacitus* breaks off abruptly at this point. A long period of Roman domination succeeded. Farmers, traders, and sailors came up from *Italy*, and for hundreds of years the natives and men of the south lived peaceably side by side. The pavements, solid roads, baths, palaces, and walled cities

of civilization contrasted with the trails, cow-paths, huts, and skin garments of our savage ancestors, whose rudeness and ignorance it is difficult at this day to realize.

In our day, as we travel along the Rhine or Zuyder Zee, we see traces of the Romans everywhere. Kampen was the place of camps, and Cologne of a colony. At every *trecht*, as we ride up to Nymegen, Utrecht, Sliedrecht, Maastricht, Dordrecht, etc., we pass an ancient Roman ford or ferry around which a town has grown. Old Roman roads now form the Broad or main street of many a Dutch city. To this day, the peculiar laws of the Water State in Holland, concerning watercourses of all kinds, are based on the Roman system. When a few years ago the question was mooted in the courts of the Empire State as to who owned the bottom of the Mohawk River, it was decided according to Dutch-Roman precedents. The fat soil of Holland still contains many a coin and work of skill or art. The plough never ceases to bring to resurrection these relics of a world that has passed away.

It touches the imagination, warms the heart, and moistens the eyes to walk through a museum like that at Nymegen. Here are dolls and toys with which Roman children played, and jewelry that once adorned their mothers' persons. Here is a necklace that rose and fell on the bosom of beauty. There were homes here, as well as

markets and camps. Up from sunny Italy came the judge and merchant with their children as well as the centurion with his men in armor. Along this old Rhine were born boys and girls who played on the pavements in the streets, frolicked on the tessellated and mosaic floors, and splashed in marble baths. German-speaking nurses or men-servants waited on them, but their speech was Latin, and all expected to go to school or college in the Eternal City, or at least to visit Rome. The southland beyond the Alps was their home, the Rhineland was their dwelling-place, camp, or colony. Here among the northern barbarians they worshiped their own gods. Before our eyes is the cold stone altar of the Tenth Legion, which once stately smoked with sacrifice. The history of that famous army corps, Number Ten, can almost be written from its relics left in the ground where the legionaries marched, camped, or fought, in France, England, Netherlands, and Germany. These men of the Tenth Legion touched our ancestral life at many points.

In the fourth century we hear of a great battle near Strasburg, in which the Batavian cavalry again win the day for the Emperor Julian, who beats back the Franks and Allemanni. In the fifth century the legions are withdrawn, and Roman dominion passes away.

CHAPTER VI.

THE SAXO-FRISIAN MOVEMENT.

WHEN the Romans turned their backs on the Rhineland, leaving forever their cities, camps, houses, and farms, a thick night fell over the region. Of the details of what happened in Netherland during the fifth and sixth centuries, we know next to nothing. "Life without letters is death." The historic page is blank.

Nevertheless, we know something in outline. It was a time of the migration of whole nations. Horde after horde poured out of the north and east, and pushed southward and westward both by land and sea. The Teutonic bards had foretold the destiny of their people to overthrow Rome and build up a world-empire. Over the Netherlands tramped the Franks, Vandals, Alans, Suevi, Saxons, and Frisians. Collectively they were called *Allemanni*, that is, all men. There were many Frisians, and even those people from whom comes our word "slave," the *Sclaves* or *Sclavonians*, were numerous. We shall trace the wanderings of those tribes only which most interest us, because we inherit their blood, traits, ideas, and institutions.

Just north and east of Friesland lived the Jutes

and Angles, while to the eastward, over a vast region, dwelt the Saxons. These people were all of Teutonic origin. Those in the peninsulas lived in perpetual danger of sea and flood, yet they grew brave and hardy in mastery of the water. They were ploughers of the waves even more than of the soil. They loved booty and battle and were great robbers and fighters. When at home in their timber castles, they drank mead and ate boar-meat at their feasts, and enjoyed hearing the gleemen or singers recount in poetry the deeds of their heroes. During the Roman occupation these men inhabited what was afterwards called the Schleswig-Holstein peninsula, and the Dane's mark or Denmark. Even at this time they were more fond of booty than afraid of the legionaries. They penetrated by sea into Belgium and Britain.

In the fifth century the German world, even the Allemanni, or all men of many tribes, broke down the Roman world. The Jutes and Angles streamed into England and founded kingdoms. In Kent, the Jutes held their own. In Anglia, or Norfolk and Suffolk, the Angles drove back the Celtic Britons and settled themselves in the forests, marshes, and open spaces. Angleland became England. The Saxons overran Nederland also, and built their towns along the seacoast. Then these Saxo-Frisians had only to spread sail or ply oars to reach easily the land toward the setting sun. Often in fair weather they were but

a day or two in crossing, but again in stormy weather they were tossed on the salt water for weeks. Soon a strip of land along the southeastern coast of England was called "the Saxon shore," from the number of their boats beached there. They too drove the Britons westward toward Wales, and founded Essex, Wessex, and Sussex, or the East, West, and South Saxons; the Angles having their southfolk or Suffolk and their northfolk or Norfolk. In later times the term Anglo-Saxon has been used to designate these Germanic invaders of Britain, as if they were only Angles and Saxons. As matter of fact, there were many other tribesmen. Probably a majority of these early settlers, all relatives and allies, were Frisians. In the broad sense of the word, these makers of England were Dutchmen. They came from the larger Teutonic world to live on an island. They did not kill off all the Britons but mixed with them. The English people are Celto-Saxon, rather than Anglo-Saxon. At its base, the English language is Germanic. The earliest myths, poetry, and stock of ideas, and social and political institutions, are the same as those of their brethren on the mainland. They were Dutch before they were English.

On both island and continent, these savages poured down into the regions once held by the Romans. There these backwoodsmen were confronted with striking monuments of art and in

dustry. In both Holland and England, the words we pronounce as "street," "colony," "port," "wall," and "canal" show what most impressed our Saxo-Frisian ancestors. In the ruin wrought by them with sword and fire, fortresses and rich edifices were left to crumble, and their fragments to sink deep in the soil. Mosaic pavements, under the action of earth-worms, gradually disappeared as if in an ocean. Long afterwards, becoming the playthings of farmers' children, or adorning the museums, these relics illuminate history. Each corroded weapon, fresh-surfaced tile, or coin with letters still legible, is like a window, into which the descendants of these once cruel savages love to look to read the story of the past.

Apparently destroyed, the ideas, spirit, and culture of Rome and Constantinople never utterly died out. The relics fed thoughtful minds. The alphabet, so secret and mysterious to our ignorant forefathers, was transformed into runes, or the letters were given Germanic names. Wherever the Norse or northern Teutonic tribes wandered or settled in Netherlands, Scotland, Britain, Ireland, or Massachusetts, these runes are found on horn, blade, or enduring rock.

After these floods of humanity had changed the face of Nederland, removing many old landmarks and making new deposits, the race-stocks were still the same. Celtic tribes were in the south, Germanic peoples in the north. The Bata-

vians melted away among the Frisians. Over all the territory afterwards covered by the Dutch Republic lived the near relations of the "Anglo-Saxons." They are one in blood and language, ideas and religion with those who crossed over to England. In all later history, these *Nederland* Dutchmen are like the English rather than the mid-European German people.

Christian teachers formed the first strong bond to hold them together. Ireland, early Christianized by Saint Patrick, was one of the earliest centres of light and learning in western Europe. From the Emerald Isle the missionaries crossed first over to the eastward, and taught among the Dutchmen in England. These Christian teachers succeeded measurably well. In less than two centuries the Christianized Dutchmen in England sent Irish and Scottish missionaries, with their countryman, Wilbrord of Exeter, to preach the gospel among their kinsmen in Frisia. Without an interpreter or needing one, Wilbrord spoke to them in their own tongue. Congregations of Christian Frisians arose here and there, and were ministered to by British pastors. At the place called the *oude-trecht*, or old ford, that is Utrecht, the modest walls of the first Christian church edifice began to rise about 720. Then the town which grew up was called, by both the Franks and Frisians, Wiltaburg. The city of Utrecht is still the religious capital of *Nederland*.

Wilbrord was ably assisted by the Irish and Scottish missionaries. Several bishoprics, independent of Rome, were founded. His work was powerfully reinforced by the victories of the Franks over the Frisians.

The southern *Nederlanders*, in what is now Belgium, had become Romanized in manners and politics and called themselves Franks. The break between the Cæsars and the Franks had never been as great as between the Romans and the Teutonic tribes. In some French cities the Roman laws and privileges never died out, but still exist in continuance. After Constantine had become a Christian, in name at least, we find the Salic Franks united under Clovis, who was converted A. D. 496. Dagobert, another king, in the year 630 won a victory over the Frisians, and had Christian worship celebrated at Utrecht. Allying themselves with the royal family of Brabant, the kings of the Franks held nominal sway over the Frisians. In 692 Pepin conquered Radbod, king of Frisia, and reduced him to the rank of duke.

This victory of the Franks over the Frisians gave a tremendous impulse to the propagation of the Roman form of Christianity in *Nederland*. In the year 716 the Dutch Englishman named Winfried left his native country to help Wilbrord. Political troubles were too great for much success, and so Winfried returned home. In 721

he set out again, and traveled through France to Rome. This was the time of the increasing political power of the Pope. Winfried took the Latin name of Boniface. With his powers enlarged so as to bring the independent bishoprics under the control of Rome, he traveled into Germany and Frisia. His work was both political and spiritual. In 723 he was made a bishop, and in 732 an archbishop. By force or intrigue he drove away the independent Christian bishops, put in their places priests obedient to the Pope, and gradually brought the whole region under his sway. He made use of both the crosier and the battle-axe, and those of the Frisians not killed were converted.

These bold measures enraged the Frisians, and they felt themselves galled by the yoke of a new sort of slavery. A reaction, partly pagan, but mainly patriotic, and directed especially against the claims of Rome, broke out. Boniface, on entering northern Frisia, was murdered by the pagan patriots at Dokkum, now a little town northwest of Leeuwarden, on the 9th of June, A. D. 755. Many are the pictures and the sculptures of this saint in the Roman Catholic churches of Nederland. He is usually represented in the act of cutting down the sacred trees which our forefathers dedicated to their gods. By the year 800 it may be said that, after the fashion and up to the ideal of the age, Nederland belonged to Christendom.

CHAPTER VII.

WHAT HAS COME TO US FROM THE FRISIANS.

THE English-speaking traveler, especially if he have the scholar's ears and eyes, richly enjoys traveling in Friesland to-day. He recognizes everywhere the proofs of "auld lang syne" — three words that are Dutch as well as Scottish. Here is the old homestead of the English and American peoples. Frisish is the ancestor of our speech. Listen to the country folk and villagers. They say, "come here," "go on," "back," "on board." They construct sentences which are either exactly like English, or else so close in form as to show sisterly likeness. They pronounce "bread," "butter," "water," and "cheese," pretty much as we do. A Dutchman from Rotterdam cannot understand a great deal of what these Frisians say, but Rotterdammers who know English can. Even after twelve hundred years of separation between those who crossed the North Sea and those who stayed behind, Frisish is more like English than any other language on earth. A Lowland Scotsman can more easily talk with these Frisian folk than can a Londoner. A Dutchman who knows English can enjoy Rob

ert Burns's poetry or the local idioms in Sir Walter Scott's novels more than the average Englishman. The Scottish lowland dialect is only old English, that is, modified Dutch, uninfluenced by Norman elements. To this day many Scottish cattle dealers, uneducated men, linguists though they are not, can deal in the Frisian markets without an interpreter, with men "whose talk is of cattle."

On both island and continent the three classes of people among the Saxo-Frisians were nobles, freemen, and serfs. The one lived in his castle, the other in his home, the third in his master's huts. All these terms, "castle," "home," and "hut," like many of the words we love most to speak, were Dutch before they were English. In England the word "home" became *ham* when united to a name, as in Nottingham. In Nederland we find the forms *heim*, *hem*, *um*, as in Windesheim, Zelhem, Ulrum. Our idea of home is best found in Teutonic Europe, and the two countries especially renowned for their homes — as we use the word — are England and Holland. These two also are the successful colonizing nations, and mothers of republics. The country Yankee's idioms, as in the question, "How are the folks *to hum*?" are but survivals of ancient Dutch. Many New England family names are pure Dutch.

In New England the town and the common are

historic features. The Pilgrims and Puritans were more English than the Englanders left behind, and also more Germanic. Landing on the continent, first called "America" by the German Waldseemüller, they reverted to primitive Teutonic life. Their units of government were the town and the common land.

What was the original town? In Dutch the word *tuin* now means a garden, and has thus kept more closely to the ancient meaning than the English town or ton. Of old the *tuin* meant, and was, the hedge or fence on the earthen wall surrounding the settlement of homes within. Usually there was a ditch at the base of the earthen embankment, which was pierced with gates for entrance.

The "common," or common land, including forest for the material of bow, spear, hoe, and fuel, as well as for pasture and play-ground, was outside the *tuin*. In Friesland one can still occasionally trace out, on the heath or in the woods where no people now live, the round lines of ancient *tuins* or towns. Even yet, in certain places, the common forest and pasture land is held. Many villagers still pay their taxes, or otherwise raise revenue from their shares in the common land, dig turf from the common *veld*, or field, or drive to and bring back daily their fat black and white cattle of the Holstein-Frisian breed.

Here, in northern *Nederland*, is the ancestral

seat of the home, the town, the common, the English folk and speech. The early New England settlements and the Dutch villages along the Hudson and Mohawk rivers, outside of the Patroon's estates, were begun in the old Frisian way. There were the common lands, the palisades, with the earth bank and ditch, the cattle and swine led out daily to pasture. These were only the things Germanic reappearing again, as naturally as the Roman nose, the Hapsburg jaw, or the ancestral color of eye or hair reappears in descendants.

It was in this period, from the sixth to the ninth century, that those events took place which Dutch national art and literature love to represent. In charming story, drama, and fairy tale, striking picture, and statue, the old life of our fathers is transfigured. In the perspective of the imagination this period is as a gorgeous sunset, in which artist and romancer delight to revel.

The historian also enjoys the dumb, fossil witnesses to the manners, customs, and faith of his ancestors. He reconstructs the story of their life, with its joys and woes, ambitions and hates, hopes and fears. At Dokkum the traveler looks on the scene of the martyrdom of Boniface. Near Alkmaar he tastes the brackish water from Saint Wilbrord's *put*, or well. Though enjoying the liquid less than those to whom it was fresh and sweet when they quenched their thirst a thousand

years ago, he learns what useful men and true civilizers, as well as clerics, those old missionaries were. The names of the vanquished gods are embalmed in the names of the villages. The pale reflection of the old pagan world is detected in the folk-lore and idioms. In Ulrum was the *um*, or home of the ice-god. In Stavoren, on one side of the Zuyder Zee, is reëchoed the name of Stavor, the local god. At Medemblik we hear the legend which tells of the origin of the helmet of gold and lace which still encases the cranium of wife and maid in Friesland. Originally, says the story, it signified the history of the cross and the adoption of Christianity by the wearer. Is it the glorified crown of thorns?

When, however, we come to the dear old story of Radbod, king of the Frisians, and his postponed immersion, we are at sea. He is said to have drawn out his royal leg from the baptismal font when told by the bishop that his ancestors were all in hell. His answer was, "Then I'll go there too." We find the legend located in nearly as many places as Homer is alleged to have been born. This incident is a great favorite with artists and wood-engravers.

Popular customs and pleasing fashions are as old as religion, and older than any one religion which the descendants of the ancient Teutons have adopted. In our Christian homes and churches we still enjoy ourselves much as our

Dutch ancestors did ages ago. Despite the Friends who protest, we call the days of the week after the ancient gods. We “nominate in our bond,” Monday the day of the moon, Tuesday the day of the sword-god Twi or Teu, Wednesday, like many towns in England and America, takes its name from Woden, the king of all gods, on whose shoulders sit the ravens of Observation and Memory. The name of Thor, the hammer-god, maker of the world, is embalmed in Thursday. Lovely Fri, or Freya, the bright goddess of springtime, warmth, and fruitfulness, has her memento in Friday. Saturn in Saturday, and the Sun in Sunday, complete the space of time measured by a moon-space, or month.

Oestre, the goddess whom the Saxons loved, had her joyful spring festival, which the missionaries were not able to abolish, but only to change to Paasch, Paschal feast, or Easter. In the Paasch-fires which Frisian boys still kindle, when the rubbish and useless stuff accumulated during the year is burned up, we see a healthy custom as old as the town or common, and popular long before Christianity. The same may be said of the wheel-cakes or cookies indicating the course of the year. In the honor of Oestre, also, eggs were dyed in many colors and then eaten. Our Easter eggs, tinted with aniline at the anniversary of Christ's resurrection, are in principle the same as those which long ago, in forest, hut, and *heim*,

were colored with vegetable dyes. The Yule (*juul* or wheel) feast, lasting from December 25th to January 6th was not abolished ; it was merged into Christmas, and forgotten in the story of the Bethlehem babe. The *herfst-rit*, or late autumn-ride of the god Woden on the horse Sleipnir, became the ride of Santa Claus on his deer-drawn sled. The great festival for boys and girls in the land of dykes falls on December 5th. This is the day of Saint Nicholas, or as the Dutch say Sint Niklaas, which in New Netherland became Santa Claus. We still walk in the footsteps of our pagan ancestors, but as men, not as pagans, when we bake *kerst-koeken* or Christmas cake, or dance around the maypole, or crown the Queen of May.

In a word, all that was best, as well as some things that were not so good, were absorbed by Christianity when the northern men of the forest, fen, and shore were wholly or partially converted. It was a good thing when the Nederlanders were brought to believe in the doctrines and to obey the discipline of the church. It was far better when they understood what were sometimes quite different, the spirit and the teachings of Jesus.

CHAPTER VIII.

KAREL DE GROOTE.

WHILE the Byzantine or Eastern empire flourished, with Constantinople as its centre, and Greek as the official language, order was kept among the nations of western Europe by Charlemagne. This restorer of the Roman empire was so named among the Franks, but in Nederland he was called Karel de Groote. In English he is known as Charles the Great. He was the son of Pepin the Short, the grandson of Charles Martel, and the dynasty to which he belonged is known in history as the Carlovingian.

When the Roman empire broke up into the fragments which afterwards became the states of modern Europe, the title of Cæsar also suffered change. As Latin ceased to be spoken and became a dead language, the modern languages grew into form. They may be grouped into the three families, Romance, Germanic, and Slavic. In the southern countries the title of the emperor was pronounced with a soft *c* or *s* sound; in northern Europe with a hard or *k* sound; in Russia with emphasis on the last syllable. Whether Cæsar, Keizer or Tsar, Karel was known all over

Europe, after his coronation as emperor in St. Peter's church in Rome on Christmas Day, in the year 800. He was then fifty-eight years old.

Most of Karel's life was spent in war. He pounded the Saxons as his grandfather Charles the Hammer had beaten flat the Saracens. Seventeen out of thirty-five of his campaigns were against the Saxons or Frisians, and other Germanic tribes that made common cause with these yellow-haired and long-knived warriors. As conqueror, he compelled them to be baptized and accept Christianity. Driven into the rivers at the point of the spear, they agreed to renounce their paganism and hostility.

Keizer Karel was not only a mighty warrior, but also a great civilizer. He established churches, schools, and monasteries throughout his empire. Alcuin, the most learned man of his age, was his superintendent of education. Most of the old schools in France owe their existence to Alcuin, as well as several of those in Nederland.

Though Karel had many palaces in various parts of his realm, his favorite residence was at Nymegen. Here, on the splendid plateau overlooking the Waal River, and on the site of the old Roman castle, he built the Valkhof. Some scanty ruins of this imperial residence still remain. They once formed part of the choir of the palace church. The tourist who rambles through the public park in Nymegen, one of the few Dutch

towns which require the visitor to climb a hill, can still see these and the landscape as of yore. Here great Charles loved to rest after his wars and administer the affairs of his vast empire, which extended from the Elbe and Eider rivers in the north, to the Tiber and Ebro in the south of Europe. Gathering judges, poets, scholars, and singers around him, he enjoyed his home during the winters, for in the summer he put on the helmet and took the field. For beauty of scenery he could hardly have chosen a lovelier spot. The prospect embraces fertile fields, rich pastures, azure hills, the old home of the Batavians, the Waal, Rhine, Maas and Yssel rivers, the fields of Brabant and the scene of the legend of the Knight of the Swan celebrated in Lohengrin.

No other city excels Nymegen in its richness of memories of the great Frank. The curfew or old *couvre-feu*, or fire-bell, which nightly rings at 8.30 P. M. is called Keizer Karel's Klok, or clock, — for a clock was a bell before it was a measurer of time. The finest square in the new quarter of the city is named Keizer Karel's Plein, or plain. The sixteen-sided Gothic baptistery, consecrated by Pope Leo III. in 799 and rebuilt in the twelfth century, is still carefully preserved. In the city museum, one of the best in Nederland, are many other reminders of the great man who “came an age too soon.” Here are the eloquent relics both of the Romans and of the mediæval

restorer of the Roman empire. How they touch the imagination and make the dead world live again! He who sees them becomes a Methuselah "without wrinkles or gray hairs." The centuries move before him in panorama.

Under Karel de Groote, the northern and the southern Netherlands were again united under one crown. They remained so for nearly eight centuries. From the year 785, when the Frisians were fully subjugated, along with the Saxons, they were more or less tributary to foreign rulers. These included Frankish, Burgundian, Austrian, or Spanish monarchs, until the rise of the Dutch republic; then they cast them off and became their own masters.

Yet the men of our old fatherland remained "free Frisians," for they retained their own soil as their own property, and were governed according to their own laws. Even the rulers sent by Karel de Groote and his successors to rule over *Nederland* were obliged to obey these Frisian laws. The general nature of these laws we know, but not their details; for the collection or code known as the *Asega book* is the work of four centuries later. Nevertheless, it is noteworthy that while the feudal system became so deeply rooted in some parts of the empire that relics and traces are even to-day quite manifest, in Frisia feudalism never took root. In other parts of Europe the emperor or king could give land to any one he

pleased, or take it away when he would. In Frisia the land belonged to the people, and could not be made into benefices or feuds, or given to imperial favorites, whether priests or soldiers. One part of the empire remained as of old democratic, and that part was Friesland.

The emperors who succeeded Karel de Groote formed the Carlovingian dynasty, as they are known in history. Louis I., or the Debonair, feebly followed up his father's work in schools and education, but those who came after him could not carry out the plans of their great ancestor. That part of their empire north of the Maas River was named *Austrie*, or the Eastland, a word which is also found in the name *Austerfield*, in England, where Bradford of the Pilgrim Fathers was born. The region south of the Scheldt was called *Neustria*. Much war and strife followed the death of the great Charles, and his empire gradually fell to pieces. We need not dwell upon the names or deeds of the figure-heads who sat on thrones, but we shall look at the people, and the conditions of trade, social life, and religion during this epoch from the eighth to the eleventh century.

CHAPTER IX.

THE INCURSIONS OF THE NORTHMEN.

IN our day, Von Moltke used to say that "Geography is half of war," and we may add, of commerce also. A great seaport, a city at the head of river or lake navigation, a site at which natural paths converge, is sure to thrive while the people are there with their wants. Even when destroyed by earthquake, flood, fire, or war, a centre of trade will be rebuilt and thrive again. Unless new routes be opened for the ships of the desert or wagons of the sea, caravans or fleets, the old lines of traffic and the old market-places will remain.

So in Nederland. From the first, Utrecht was the middle point of traffic. Here came the butter, cheese, honey, wheat, rye, wool, and hemp. There were busy markets and great sales. England, noted for her sheep, sent their fleeces. Down the Rhine came the riches of Germany, and near at hand lay the products of the Belgic Netherlands and of France. Dutch cities, sharing in the prosperity which came in peace and from settled society, were Maastricht, Dorestad, Deventer, and Stavoren. Other places which were once flourishing seaports are now obscure villages, dried up

ports, or dead cities. Amsterdam and Rotterdam were as yet unheard of. The Hague had not even become 's Gravenhaag, or the Count's Hedge, as later on. In these early Middle Ages, despite many wars, there was a rich bloom of farms and cities and trade by land and water that made *Nederland* flourish like a garden. It was also, alas, a source of temptation to the hardy robbers of the north. In Denmark, Sweden, and Norway each of the Ten Commandments is now well known and kept. By the Norsemen the eighth commandment, in reference to their southern neighbors, was unknown.

In the history of Europe and Asia we find that the rich and fertile south tempts marauders out of the cold north. This is especially true when there is a larger northern population than can find food at home. Again and again the Hun, Tartar, Turk, Mongol has rushed down to ravage and possess the warmer and richer countries, China and India. In Europe the Teutonic barbarians rolled southward in waves that destroyed the Roman empire.

So, likewise, upon the fat lands of Europe, after the death of Karel, fell the sea-rovers and murderous robbers called the Normans, Northmen, or Norsemen. From Constantinople to Iceland and Massachusetts, and into all the rivers and bays of western Europe, these hardy Scandinavians were seen or heard of. In *Nederland*, these ad

venturous pirates rowed their war craft far up into the rivers to fire and kill. Even towns far inland, like Tiel, Vianen, Deventer, Utrecht, and Nymegen, were attacked.

In the morning, happy people would look with delight upon their gardens and farms, houses and barns. They would meet for business in villages and markets, or gather in churches to sing and pray. In the evening, the scene might change. The moon often shone upon level and smoking wastes of ashes and corpses. No red Iroquois or Apaches of our colonial or boyhood's days were more savage and brutal than these very Norsemen, whose blood and names so many of the Americans inherit. Some of the best of us, the Herricks, Farraguts, etc., are descended from these pirates. For two centuries the common prayer in the litanies of the Christian churches was, "From the fury of the Normans, good Lord deliver us."

These "vikings," or sons of the creeks and coves, were men of powerful build, and capable of long endurance of hunger and fatigue. Mounting their long galleys made of toughest wood, they set their single sail to the one mast, or rowed steadily to the south. Their rudders were long blades of wood set in a pole handle, not in the centre of the stern, but on the right side of the vessel, which was therefore called the steer-board, or, as we now say, the starboard. When the sail

was taken down it was stowed away on the "port" side, making a load. Gradually, it is believed, this "load-board" was pronounced larboard.

The rowers sat along the sides, their heavy shields being hung on the outside. At the right moment they gathered on the fore-deck for battle, or leaped ashore, sword in hand. With slight provision for food and fresh water, with no compass or chart, they drove their prows out into fog or storm. Like Noah, who sent out the raven to find land, their pilot was a bird of the same species. In the loneliness of the watery world, they carried one of these path-finders. The raven, sacred to their god Woden, perched upon the top of the dragon prow. When tossing on the waves, at a loss to know where they were, or when the "shipmen deemed that they drew nigh to some country," they set the raven free. If the bird flying off returned soon again, they knew that no land was near. If the raven did not come back, they drove forward in the direction of its flight. Then they landed or coasted along until their prey was in sight. Chanting a loud song to Woden, they plied the sword until resistance was over. After gathering their booty, loading what they wanted on their ships, they began with the torch and left all in ashes. The Norsemen did not dread death in battle, for they believed that each warrior as he fell went at once to Walhalla, the heaven in which Woden and the gods welcomed

him. Whenever we shout "huzza," or "hurrah," we are but echoing the warcry of our Norse ancestors, which on their lips meant "To Paradise!"

From single ships or small parties, these raids of the Scandinavians grew to great expeditions, sometimes numbering twenty or thirty thousand men. The Danes were the most active in plundering Frisia and southern Netherland. In England a Norse pirate who was caught robbing or defiling a Christian church was flayed alive and his hide nailed to the church door. Several pieces of human skin now in the British Museum have been obtained from under big-headed nails, when mediæval doors were replaced by modern oak. In Frisia, the pagan Northman when found at the same work was taken to the damp sea-sand and beheaded. The old *Nederlander* had a horror of wetting dry earth with blood shed otherwise than in the heat of battle.

For three centuries the Northmen were the terror of Europe, but finally the raids ceased. For this there were many causes. Christianity entered and taught the Scandinavians a better ideal of life than the pagan. Agriculture and fisheries took away the need of seeking food farther south. The sea-kings and chiefs became tyrannical as they grew rich and powerful, and thousands of their followers and serfs emigrated and settled down peaceably to till the soil in

Great Britain, France, and Nederland. There are many telltale names on the British islands, and in the Netherlands and other parts of the mainland of Europe. Where lived the Normans under William the Conqueror and their descendants, the Pilgrims and the Puritans of later day, the Dutch, Scotch, and Irish of famous family, there are place and family names which reveal the gratifying fact that the children of Scandinavian pirates have become Christians, gentlemen, nobles.

For the defense of Nederland, the spread of Christianity among the Danes was the best of all forces. Many a time, indeed, the armed vigilance of the government and people gave the pirates a warm reception and drove them off. When, however, the Norsemen came as settlers in Dorestad, Kennemerland, and Walcheren, they were still savage and very turbulent. In A. D. 826 three brothers out of the land of the Danes, Heriold, Roruk, and Hemming were baptized. Their powerful influence helped the Christian rulers of Nederland to rule the immigrant people from the north. Although a few more plunderings and firing of towns, like that of Tiel and Utrecht in the year 1002, took place, yet the incursions had practically ceased when Christianity's millennial year dawned. It was no longer necessary for Christians by the Maas and Yssel to take off human hides or heads by way of

warning to northern marauders. Educated in the gentler truths of Jesus, tamed, washed, polished by centuries of Christian civilization, the children of these once brutal warriors are now the nobles and citizens of Europe and the free-men of America.

The episode of the Norman invasions is very important to one who studies history, for it helped to bring about the feudal system, at which we shall now glance.

CHAPTER X.

THE FEUDAL SYSTEM.

WHAT is feudalism? Feudalism is a state of society in which the land is not free to be claimed by settlers, or to be bought and sold, but is divided up into feuds or fiefs. One who holds a fief cannot sell, transfer, or mortgage it, because he holds it of a superior or lord. When he dies, he cannot will it to his children, for the land then reverts to the superior lord, or, if continued to the dead man's son, it must be by the grace or will of the superior.

In the United States, and in most European countries at present, land is held in "fee simple," it is "allodial." An allodium, as "Blackstone's Commentaries" say, is "every man's own land which he possesses merely in his own right without owing any rent or service to a superior."

Among the early Germanic tribes, land was held in common. A certain number of families gathered together in a tuyn or town, formed what in Frisian was called a "mark," or in Dutch "gemeente," that is, a community or congregation. The land belonged to the people, and was divided up according to need and numbers.

There was the mark of arable or ploughed land, the mark of pasture, and the home-mark or village. The acres or fields and pastures were usually outside of the tuin, but sometimes each farmer dwelt in his own farmhouse on his own farm or landhold.

When, however, a country was conquered and brought under the dominion of one ruler, as for example the Netherlands, by Karel de Groote, all the land in theory (except Frisia) belonged to the conqueror. The emperor had power to divide up the country and vest the ownership of the soil, not in the mark or democracy, but in many lords or masters of whom the emperor was the over-lord. He gave the parcels of land to his various nobles, dukes, counts, barons, etc., on condition that they should render him service.

This service in time of peace consisted of money or produce of the soil, but in war-time of so many soldiers, both horse and foot men. In this, the way of feudalism, the land is taken away from the people who till it and becomes the property of men who are called lords. Even our familiar term "landlord," as well as the custom of raising or taking off the hat in polite salutation, are, like a hundred other things whose origin is unnoticed, survivals of feudalism. What were once the privileges or rights of lords or noblemen have now become the common property of all, at least in the United States of America.

The greater part of the civilized or semi-civilized earth has been at some time or other feudalized. In China and the Malayan part of Asia, in Africa and early America, and even among the Iroquois Indians, either perfect or rudimentary feudal systems have existed. This sort of political organization seems almost a necessary stage in the history of every nation living a settled life. Nomads never have a feudal system. The writer lived under the feudalism of Japan, where every foot of occupied land was part of a fief, and saw its workings, during its last year of existence, 1870.

The duke or count, or in Dutch *hertog* or *graaf*, divides up his fief of land and sub-lets it to smaller nobles or gentlemen. These may again sub-let parcels to smaller tenants or farmers to work it with their slaves or serfs. The land is thus rented on condition of personal service instead of a payment in money. The tie is loyalty. In the feudal system, patriotism, or love of country, is scarcely known. Loyalty or personal attachment is the chief sentiment. The noble or gentleman must follow his master. Each knight must furnish horse, sword, mace, battle-axe, and armor. Each man-at-arms supplies spear, shield, twelve arrows, and a cuirass. For the use of the land, each holder of a fief joins the standard of his over-lord with horses, equipment, provisions, servants. The serfs or slaves are left at home to till the soil.

In such a state of society, there will be many grades of landlords, and many varieties of tenants. Besides the serfs or slaves who wear their master's collar or badge, the great mass of the people are tied or bound to the soil. They usually live and die on the same acre, and are not very much better than the regular slaves. The individual constantly decreases in importance, while the landlord increases both in influence and power. Those who hold land are persons of importance. Others are as nothing.

Yet, as we have said, feudalism seems almost a necessary stage in the history of nations which have a settled life based on agriculture. Only the nations that are fishers, hunters, and nomad shepherds escape feudalism, and not even these always and wholly. There is ever a rivalry, usually ending in strife, between the hunter and the farmer, the rover and the man of settled business, and it is as old as human society. It is seen in the quarrels between Cain and Abel, and Jacob and Esau. China's feudal system came to an end when the able emperor built that wall which, for two thousand years, has drawn a line of brick between the nomads of Mongolia and the settled farmers of China.

Under the Frankish rule, by using various pretexts, such as guarding against the Norsemen, the empire was divided up into many sections called *gouws*, over which was a *graaf* or count. Over

several of these gouws and graafs was placed a hertog or duke, the word "hertog" meaning an army leader. In Nederland there were eighteen or more of these gouws or districts. Some of the old names are still in use, such as Kennemerland, Betuwe, Veluwe, Drenthe, etc.

After these beginnings of feudalism, the process proceeded first rapidly, then fast and furiously, after the Carlovingian dynasty had come to an end in 925. Then Nederland became a part of the kingdom of Lotharingia, passing out of Frankish into Germanic rule, but still connected with the great empire. The last king of the line of Karel de Groote was a simpleton, and actually made a present of Holland to Dirck I., Count of Friesland, and afterwards called Count of Holland. He issued letters patent, that is letters public, to confirm the gift. Henceforth Nederland belonged in theory to this count and his successors. Dirck, the same name as in the last syllables of Frederick and Theoderick, was the name of a popular saint as well as of many counts. It is still one of the most common names in Dutch families.

Gradually also the other counts, by possessing local power and making themselves practically independent of the distant emperor, became hereditary possessors of their fiefs. Thus, in course of time, the whole country became a patchwork of feudalism. A mediæval map of Nederland, ex-

cept Friesland resembles nothing more than a "crazy quilt."

Nearly the same, as to time and method, the courses of history ran parallel in Japan and *Nederland*. The little feudal states that arose were *Holland*, *Zeeland*, *Utrecht*, *Overysse*, *Groningen*, *Drenthe*, and *Friesland*, but there were hundreds of minor feuds or holdings under these. The counts of *Holland* and the bishops of *Utrecht* were the chief rulers, but beneath these were underlings holding bits of land differing in size and value and clothed with shreds of authority.

Feudalism meant that all the land, air, and water, with the beasts, birds, fishes, and minerals, belonged, not to the people, but to the lords of the soil. If a man wished to fish, hunt, shoot a bird in the air, gather sticks, pluck twig, leaf, or fruit from trees, or pick up anything from the ground, he must first get permission from the lord of the country or some one of his underlings. This meant that the weak were to get weaker, and the strong stronger, and the cunning more cunning. Noble and priest usually helped each other; for both liked power, and were in league against the untitled and the unprivileged folks. Cleric and soldier alike grew rich at the expense of the common people, who sunk by thousands into slavery. Castle and monastery grew to be fortresses of brick and stone, while townsmen and

country folk lived under wood and straw. The chief relations of life were lord and vassal, master and slave. Every laborer, mechanic, and farmer must, for safety's sake, put himself under the protection of some castle lord. The village could find defense only under shelter of the fortified house of a noble. Under such a political system, there must be, almost as a matter of necessity, many wars between rival castle lords. Between bishops who were pirates and barons who were burglars, the people became the prey of both.

Yet feudalism had its bright side, even as war has its splendor. The brilliant procession of knights and men-at-arms, in bright uniforms and with waving banners, filing out of the castle gates and over the drawbridges, delighted the eyes of the common folk. Hawking and falconry made lively sport for gay lords and lovely ladies outdoors. In the field of public amusements, thousands went out on holiday to see the wrestlers, boxers, and fencers, to laugh at the jests of buffoons, or to shout in applause of the archers. In the tournaments the knights, clothed in shining steel, gave the spectators in their mock combats all the excitement of war with only a little of its danger. The monastery became the seat of learning and the school for those who were to be priests, clerks, or scholars. Often the monastic corporations paid for the building or repair of the dykes, and fed the people during famine.

Holy and good men often defended the honest poor and the pure women from the cruelty and lust of the nobles. The nunneries sheltered the maiden and widow. The learned monks compiled annals and wrote the materials for history.

In the castle and campaign, heraldry grew up. Crests, banners, coats-of-arms, were unusually brilliant and varied in *Nederland*. Perhaps no other country is so rich in what may be called the graphic symbols of church, city, and family. The lily among thorns typified the pure body of Christ amid worldly temptations; crossed keys form the town arms of *Leyden* under patronage of *St. Peter*; the printer's type-case of later days tells of ancestral occupation. In medallic history and all that belongs to the decorative side of human life, as expressed in symbols, no people excel the Dutch. Their taste and skill are here nobly manifest.

CHAPTER XI.

HOLLAND AND THE COUNTS.

IT was during the feudal system that the name Holland came into vogue. Whether the word be contracted from *hol* (hollow) land, or from *hout* (wood) land is uncertain.

Look on the map and note where the two rivers, the Maas and the Waal, the former rising in France, come together at Gorcum. They flow as one stream to Dordrecht, where the Maas, now double-branched, resumes its name. This stretch of water, called the Merwede, is one of the deepest and widest, and therefore the most important in all Nederland. It commands the Rhine and the commerce into Germany. It is no wonder, then, that at Gorcum and other points the river banks are well fortified. It is here that the great "new river," cut from Amsterdam and finished in 1892, taps the Rhine. The Merwede is Nederland's most important inland water.

To the region of land along the Merwede the name of Holland was given in 1015 by the Count of Friesland, Dirck III. Of these counts, ruling from 922 to 1299, seven were named Dirck, and five were named Floris.

Like the typical robber baron of the Middle Ages, and, as happens in feudalism all over the world, when strong armed men claim the possession of God's gifts of air, land, and water, Dirck III. took advantage of his position to fill his purse. He levied a heavy toll on all ships passing through the Merwede, as all the ships must pass to go to or from Germany. This he had no right to do, since the Rhine was one of the waterways of the Germanic empire. In 1064, or earlier, the Count of Holland built a tower, or *thure*, at the *trecht*, or crossing, at the east end of the Merwede. The name *thurtrecht* or the tower-ferry, was in time shortened to what it is now, Dordrecht. Many Dutchmen condense the name still further and call it Dort.

As the count's power increased, the name Holland was given to the region and seacoast north and east, until it covered the whole of the area included in the two modern provinces of North Holland and South Holland. This is the richest part of Nederland, having the most fertile soil, largest cities, greatest seaports, widest fame in art, literature, and all that goes to make up civilization. Later, in the Dutch Republic, Holland paid nearly one half of the national taxes, the other six states together paying but a little over one half. Hence Holland has been so important that most English-speaking people, when they say "Holland," mean the whole country of Nederland with its eleven provinces.

The Counts of Holland had their favorite residence first at Haarlem; later, at a delightful place in the midst of the great forests, and only three miles from the sea, they built a castle, and surrounded their estate with a *heg*, or hedge. The place became known as the Count's Hedge, or 's Graven Hage, as the Dutchmen still call it. Foreigners also still say *the Hague*. Very properly the chief city of the rulers, and later the capital of the home-land of the tuin or town-hedge, was called *the Hedge*.

Another Dutch name for tower, fort, castle, or fortification is *burg*. There were hundreds of these burgs in Nederland during the feudal system. They are now mostly leveled, and the few remaining ones are kept as curious relics of a by-gone age. The memory of them is preserved in titles, and in the names of places and persons. In Leyden, the burg on the hill in the centre of the town goes back to possibly Roman, certainly to Saxon days. Middelburg in Zeeland, Den Burg on Texel Island, Voorburg, Veenenburg are a few of many examples of villages which once consisted of people who gathered for shelter and *burg-vried* or castlepeace around the walls and tower of the baron. The burgomaster, once lord of the castle, is now a mayor. Family names, such as Vosburg, Van de Burg, or in a dozen other forms with burg are common. The burgher from being a castle-tenant, soldier, servant, or freed serf has become a citizen.

Dordrecht has been for many centuries the seat of the mint of Holland. Count Floris III., who in 1162 married Ada, the granddaughter of David, King of Scotland, was probably the first to receive the privilege of coining from the emperor. He was the Crusader who died and was buried at Antioch. He stamped his coins with the *wapen*, weapons or arms of Holland, a shield with three vertical bands, on the central one of which were three crosses of the Saint Andrews sort. The Dutch money was in pounds, shillings, and pence, one pound being equal to twenty shillings, and one shilling being worth twelve pence. Later on, the florin, first coined at Florence in Italy, and stamped with a flower, was made one of the Dutch coins, and as a gold-piece circulated freely in Nederland. This gave way to the guilder or gulden, silver coins worth forty cents each, though both names, florin and guilder, are still used. The Dutch and German coins were so good, and so honestly up to weight, that in England their money was at first called "Easterling," after the merchants, who were men from the East, and then shortened into "sterling."

About 1518, in Bohemia, a coin struck from the silver mined at Joachim's thal, or dale, was called the Joachimthaler, and later thaler. This coin the Dutch adopted, calling it daalder, and making it worth one hundred cents. It was from the Dutch direct that the coinage of the United

States of America was modeled. Just as pounds, shillings, and pence were Easterling or sterling, that is Dutch, before they were English, so with dollars, dimes, cents, and mills: they were of Netherland before they were of America. Besides our word "mint," several other terms used in coinage, such as "ingot," are of Dutch origin. For centuries the ancient method of stamping out the coins with hammer and chisel was practiced. The Dutch call their national paper money *mint-billets* or mint-notes.

Despite the vexatious restrictions on trade in the Middle Ages, many Dutch merchants grew rich, even during the feudal ages, in the trade with Germany, Italy, France, England, and Scotland. Dordrecht and Utrecht were especially the centres of trade. The men who had charge of great business ventures, whether independent, or, as was usually the case, as agents for the business, were called patroons or patrons.

Centuries afterwards, when New Netherland was founded in America, the men to whom were granted large areas of ground were called by the same name. These manors or estates they governed, or tried to govern, on the principles of feudalism. As we all know, most of the Dutch settlers who came to America revolted against the idea of their living under feudalism, or of its being introduced into America. They therefore settled beyond the patroon's estates, at Esopus, Schenec

tady, on Long Island, and other places. Feudalism in the Middle Ages was a necessity. In the seventeenth century it was an absurdity and an outrage, and none felt it more than the free Dutch farmers in New Netherland. As a rule, only those who were too poor to do otherwise settled under the patroons. Nevertheless, some of the founders of the best families in the State of New York, relatives of the patroons, came from Dordrecht, the centre of Dutch feudalism.

In jealous protest against the ship's tolls, or to gain possession of the Merwede, in order to follow the same enriching policy, other lords, both spiritual and temporal, made war on the Counts of Holland. For a long time the fighting bishops of Utrecht, as well as the counts and even the Emperor of Germany battled by land and water. The religious leaders having rich revenues, armies of workmen, retainers, servants, and slaves, could not keep out, and would not keep out of the fray. Often they joined in the many petty wars that raged with intermissions during five centuries. As in Japan and India, so in Europe. Christian abbot and bishop, just like the Buddhists in Asia, put on the helmet and led their motley hosts to battle. It would be tedious to tell of the strifes between Holland and Utrecht, Brabant and Flanders, and all the other squabbles of the little feudal states. The general result was that the men who handled the sword

and the crucifix as their tools grew rich. The mass of the population through poverty, timidity, debt, capture in war, crime, shipwreck, or other causes became slaves. The social wreckage of humanity was enormous. Some new movement in society was necessary to break up the old framework and make way for a newer life and larger development.

CHAPTER XII.

THE DUTCH CRUSADERS.

THE Crusades are called in Dutch the *Kruistochten*, or the Campaigns of the Cross. These more or less religious wars lasted from about 1096 to 1292. Stirred by the complaints of pilgrims, the preaching of Peter the Hermit, and the command of the Pope, but probably even more by their longing to break the stagnation of life under feudalism, the peoples of Europe were set moving eastward. Their professed object was to wrest the holy sepulchre in Palestine from the Saracens.

The exact purpose first in view was to secure the rights of Christian pilgrims to travel peacefully in and through Mohammedan countries. Later on, this purpose enlarged according to the necessities of papal politics. All Palestine was to be conquered and a Christian empire set up in the Holy Land.

Society in Europe was stirred to its depths. Irish, Scottish, English, Norwegian, French, German, Dutch, Spanish, and Italian men, women, and children hurried towards the rising sun. Probably six millions of persons left their homes dur-

ing the first Crusade. In the later expeditions, instead of unruly mobs, splendid armies of knights and footmen led by kings and emperors moved by land and sea into Syria. Jerusalem was taken and retaken in the wars between the warriors of the Cross and the Crescent.

By the time of the fourth great Crusade, in 1203, the crusading business had become the fixed policy of the Popes. The spiritual idea had then become obscured, and conquest was the main point in view. Instead of going as far as Palestine, those crusaders who followed Baldwin, Count of Flanders, seized the Byzantine empire and held the throne of Constantinople for fifty-six years.

In 1244 the Seljuk Turks, ancestors of those now misruling the Ottoman empire, burst into Syria, and once more with hammer and fire reduced Jerusalem to rubbish and ashes. Nothing further of importance was accomplished by the Christians, and after the fall of Acre in 1291 the warriors of the Cross returned home. The Turk still holds the petty little walled town of Jerusalem and all its rubbish, and camps out in Europe. So great a place in history has Jerusalem held, that many tourists, on first seeing the actual place, utter the exclamation, "How contemptibly small!"

Thousands of books have been written about the Crusades which cost millions of lives, did much mischief, and caused great waste. On the

whole, however, the good they wrought exceeded the evil. The movement was needed to save European society from stagnation. Let us see how it did this.

The Dutch were not so deeply stirred by the pilgrims, preaching friars, and Popes, as were some other peoples, nor did they leave their homeland so easily to go on what seemed a chase after wild geese. In other words, they had their own thoughts as to the merits and demerits of orders from Rome. Nevertheless we find some famous families in the Crusades, among whom were the Arkells, the Brederodes, Floris III., and Willem I. Baudewijn, or Baldwin IX. of Flanders was made emperor of Constantinople.

In the Crusade of the year 1187, Floris III., Count of Holland, followed the German emperor Frederick Barbarossa into Greece and Asia Minor. The long marches and sieges in hot countries, with alternate famine and plenty, thinned the ranks of these men from more bracing climates and accustomed to more regular living. Many thousands more perished by disease than by the blows of the enemy. Floris III. died at Antioch, and was buried with the emperor.

Floris's son Willem I. (Willem is the Dutch form of William) remained five years in the Holy Land. He then came home to find his father's dominions in disorder, to fight a battle at Alkmaar, to lose and to regain this authority, and

to have various adventures in France and England. To the latter country he went first as an ally of King John, the worthless king from whom the English nobles extorted Magna Charta. During the truce between France and England, Willem, Count of Holland, broke away from King John, joined the side of the King of France, and crossed over to England with a following of thirty nobles and their vassals. The war in England was soon over, and once more Willem embarked in the Crusades.

It was a brilliant sight when his little army in twelve ships, gay with streamers and banners, sailed down the Maas, past Rotterdam, and out into the North Sea. There they were joined by a squadron of Frisian vessels, and together the combined fleet sailed for Lisbon. At this time the Moors and the Christians were fighting in Portugal. A message to Count Willem from the Portuguese praying for help was gladly heard. The Hollanders plunged into the thick of the fray, while the Frisians sailed away to the Holy Land. After taking Alcazar, the Dutchmen, so far below the beer and butter latitude of Europe, and so well within the wine and oil line, enjoyed richly their leisure in the land of grapes and oranges. They were so leisurely in their movements that the Pope had to stir them up to join their fellow crusaders at Acre.

Egypt was now the point of attack previous to

the subjugation of Syria. Hollanders and Frisians joined forces and took the principal part in the siege and capture of Damietta. This walled town was further strengthened by a fort built on a rock in the middle of the river Nile, and the water passage cut off by a powerful iron chain. To break this chain and capture the fort was to put the city at the mercy of the crusaders. The Dutchmen built a floating fortress of wood, on which was a tower, with a huge saw hung from a projecting frame and worked as in a saw-pit. Or, it may be that the great tower-like sterns of the mediæval ships were meant by the historian who tells us of the feat. By rowing and pushing their ships and war-machines close up to the chain, they succeeded in sawing it through. Then throwing a boarding-scuttle, they captured first the fort and then the city. The crusaders held the place three years. The fame of this Dutch exploit soon became known all over Christendom. For many years afterwards, Haarlemmers celebrated the exploit at Damietta.

Nothing permanent, however, came of this last of the Crusades. Willem left Egypt and came home. He died in 1224. Far better than this work done in the East was his granting of the famous charter of privileges which one still sees under its glass case in the fine old city of Middelburg. This established the authority of peaceful law over the power of brute force and the sword.

Being one of the oldest specimens of the Dutch language, this ancient document, the Middelburg charter, of about the same age of the Magna Charta (which, however, is in Latin), is of great interest apart from its political importance. It shows that Dutch was as early as the twelfth century a fixed language. It was then, what it is now, a strong and pure "Low" Dutch (Deutsch) idiom, not a mixture of Teutonic and Latin elements, like the English, nor a compound of Low and High Dutch (Deutsch) like modern German. The Dutch language to-day is neither a mixture, nor a compound, nor a dialect, but a strong language securely fixed in grammatical foundation and structure. The use of the common people's speech in writing, instead of monkish Latin, also proves that the Nederlanders held their native tongue in honor, were less under the control of the priests, and were more democratic in tendency than in lands where Rome had more power.

Mementos of the Dutch crusaders and their exploit at Damietta are still to be seen in the great cathedral at Haarlem. Suspended by wires from the lofty brick arches are three models of Count Willem's ships, which, to the number of the apostles, sailed down the Maas in May, 1217. These mementos, first made and hung up about the time of Columbus, fell to pieces from age and dry rot in 1668, when the present models were made and took their place. An American visiting

Haarlem in 1784 noticed also two silver bells captured from the Saracens. Fixed in the sterns of the ships is a model of the saw which severed the iron chain at Damietta in the Nile.

Uncertain and many-tongued tradition avers that the Dutchman who invented the chain-saw took his idea from the saw-like emblem on the *wapen* or arms of Holland, which may be described as either three Saint Andrew's crosses standing on one another in a row, or as a double-edged saw with four teeth on a side. Others say that the arms of Holland were borrowed from the saw and commemorate it. The *wapen* of the city of Haarlem consist of a sword under a cross and between four stars, two on either side, with the Latin motto, *Vicit vim virtus*, meaning "courage conquered force."

Stars, shields, eagles, lions, ships, castles, and herring are the favorite emblems in Dutch heraldry. Variations are seen in Schiedam, which has three hour-glasses; Hoorn, out of which came the discoverer of Cape Horn, a hunter's wind-pipe; Monnikendam, which has a monk holding a club between two griffins and under two angels; the Hague, a stork; Goes, a goose; Flushing, a two-handled flask; Zwolle, a cross; Steenwyck, an anchor; Oldenzaal, a figure of the Pope with mitre and crozier. Most of these heraldic emblems go back to the time of the Crusades.

Feudalism was the fertile soil of variety in

device and symbol, for in those days there was little or no union of states. The church and the empire were the bonds holding European society together. There was no real nation in the modern sense of the word. The average person was "a man without a country." There were kings and subjects, but no citizens. In feudalism everything is divided and fractional. No such thing as an army, in the modern sense of the word, exists. Each band of warriors fights under the blazon of his personal leader. The Cross, as opposed to the Crescent, was the symbol under which the motley companies rallied. Anything like a uniform dress, except for small detachments, was unknown. Hence the variety and picturesqueness of mediæval life, in war and peace, whether in Japan or Holland, France or England.

When feudal gives way to national life, and loyalty to patriotism, then only can there be a true nation with political unity, an army, uniform, and national flag. We shall see how in time *Nederland* had had one flag, first the orange, white, and blue, and then, since 1650, the red, white, and blue, while *Belgium* took the old colors of *Brabant* for her standard of red, yellow, and black. In both countries the lion first, and the lion always, has been the favorite emblem.

CHAPTER XIII.

WHAT FOLLOWED THE CRUSADES.

It is probable that the Crusades did more for Nederland than the Dutch did for the Crusades. Thousands of ignorant and half-civilized Christians left their cold and wet homes in Holland and Friesland to have their eyes opened in the sunny Levant and the luxurious East. From their huts and rude life, they came in contact with great cities, marble houses, elegant pavements, superb dresses, and refined manners.

The first crusaders went out to kill, horned devils, the last came home to imitate gentlemen. Both the clodhopper and the knight, who at home knew little or nothing of underclothing, napkins, table or bed linen, carpet, wall paper, bath tubs, soap, perfume, or spices, were surprised at the wealth and refinement of southeastern Europe and of Asia Minor. They went to school in Greek and Saracen civilization. They who had considered books and writing as proper only for monks began to suspect that these must be good also for soldiers and farmers, travelers and merchants. The chains of bigotry and prejudice were broken. Often it was discovered that the morals

of the Saracen were superior to those who sewed red or white crosses on their shoulders. The Dutch and other laymen, by often visiting Rome and living close to the church rulers, began to see more clearly into motives and policy. The facts which came to light destroyed their respect for the authority of the prelates. The Crusades prepared the way for Wicliff, Erasmus, and Luther.

In *Nederland*, one of the most far-reaching results was the freedom gained by the slaves. The church-slaves had a much easier life than those held as chattels by laymen, but when the Crusades were preached, even the slaves were invited to go to war, and were promised their freedom should they return alive. In *Nederland*, tens of thousands of these bondmen bravely volunteered under the banner of the Cross, and thousands more of the slaves of knights were sold or mortgaged to the monasteries, and their condition was thus greatly improved. While so many slaves were absent, the work of farming had to be done by free men, which dignified toil and elevated mechanical trades and occupation. Thus both serfs and free workmen and laborers were benefited.

The great number of freedmen returning home from oriental lands swelled the number of the citizen population. Still more important was the fact that, being full of new ideas, the returned crusaders were apt to stay in the towns and en-

gage in mechanical trades or in business instead of going back in the country as farm laborers. This movement of population from the farms to the streets increased the size of the towns and gave them importance. With new wants, enlarged minds, and practical knowledge of the East, an active commerce sprang up. People wanted the spices, wines, oils, dress-stuffs, fruit, perfume, and luxuries of the Mediterranean countries and Asia. In our days, when we have such a variety of food and flavors in our gardens and orchards, and swift steamers bring tropical fruits to our table in season, we can hardly understand how greedily our ancestors craved spices, and what high prices they were willing to pay for them. From the first the Dutch merchants aimed to win a large trade in spices. After several centuries *Nederland* finally gained possession of the richest spice-lands in all the earth.

This Mediterranean and oriental commerce stimulated ship-building, attracted thousands of hardy young men to the sea, and sent whole fleets to Venice, Constantinople, and Smyrna. The Dutch towns became seats of power. Having plenty of work, the mechanics were able to form guilds. With abundance of money, the towns bought of the land-masters and castle-lords charters giving rights and privileges. Once having given them to the people, neither counts nor nobles nor bishops could take back what they had

given. Step by step the towns won more freedom fixed on law, and became centres of liberty as municipal republics. The guilds of skilled workmen had much to do with gaining the liberties enjoyed by the cities.

Having begun to tame and lead to obedience to public welfare the lords temporal, the *Nederlanders* proceeded to put hooks in the noses of the lords spiritual. They found that religion and the church, government and the king, industry and the slave-owner, were not necessarily synonymous. One could easily exist without the other. In Dutch history, clerical power never became petrified and made a menace to liberty as in the English House of Lords. The Dutch have always been saved this expense and incubus.

“We, the people of the United States,” who believe that under God the people are the source of authority, do not read history as the old monks and hirelings of kings wrote it. In the mediæval chronicles, men whom we honor are called “heretics,” “blasphemers,” and other vile names. Often these so-called heretics were true patriots and friends of God and man. They were struggling after the same liberty which we enjoy and value in a state without a king and in churches without political intermeddling. The Constitution of the United States is, from the point of view even of many Europeans still living, the most awful and dangerous heresy ever dreamed of.

One of these "blasphemous heretics," named Tauchelyn, believed in the rights of the people; or, of the congregation as against the despotism of the bishops and priests. He denied the dogma of the real presence, and refused to pay tithes to the clergy. Of course, the most odious crimes, of which he was probably innocent, were charged against him by the clergy. The people honored and loved him, seeing in him their champion. After they had succeeded for a long time in protecting him from the fury of the churchmen, he was knocked on the head by a priest while going on board a ship unattended.

The heresies, however, were kept alive by Waldensians from Italy, Albigensians from southern France, and others. These challenged the power of the clericals, rebuked the low morals of the priests, and preached that freedom in Christ which to-day is the corner-stone of true religion. The heretics were far from perfect in character themselves. "Sweet reasonableness" was not their notable trait. It may be that they were personally very disagreeable people, yet they were almost always reformers. They were the true spiritual ancestors of those Christians who are most numerous in the United States of America in the nineteenth century.

Great changes came over the landscape of Netherland after the Crusades. In air, earth, and water, novelties struck the eye. Windmills came

from the East, and were built by the hundreds, and, in time, by the thousands, until to-day they stand singly like sentinels, or in files and battalions, as in a great army. Counting large and small, there are probably a hundred thousand windmills in *Nederland*. They pump water in and out, saw wood, grind grain, load and unload boats and wagons, and hoist and lower burdens. An immense addition to the civilizing force and working power of the Dutch world was made when winds were compelled to do duty in turning mills.

As usual with a Dutchman, who improves upon what he borrows, he began at once to perfect the new machine. He enlarged the size of the arms and sails outside, and of the wheels and grinding stones within. He invented the saw-mill. He made the interior a house for storage or for human residence. He added the device of the rolling top, or roof, which enables the miller to catch the wind from whatever quarter it blows, or to meet it when it changes suddenly. One thing, however, even a Dutchman has not learned, and that is to make the wind blow when it is calm and his grist lies waiting.

Other things high up in the air which came from the South and the Orient were the open bulb-like spires and cupolas, so noticeable in Dutch landscapes, and which recall the Saracenic domes and minarets. In these, chimes of bells were hung; the

old hand-bell made of riveted iron giving place to sonorous bronze. The fame of the belfries of the Netherlands has been sung by our own Longfellow. For centuries their chimes have sounded out the hours with sweetly solemn or merry music. Their purpose has been not only to scare away demons, but to summon freemen. In the superb civic architecture for which the Dutch cities are renowned, especially in the town halls, were hung up liberty bells. These were true forerunners of that which, on July 4, 1776, named "Liberty bell" by the Pennsylvania Dutchmen, proclaimed freedom "throughout all the land and to all the inhabitants thereof."

Down in the water, many an idea brought home by a crusader who had seen the public works of Italy and the East took root, and, like a pond-lily, blossomed richly because well anchored. Heretofore the dykes had been small, rude, and unscientific. Hydraulic engineering was studied, and the reclamation of land became a fine art. Canals were improved and equipped with locks. These canal-locks, or water-ladders, were invented either in Italy or Holland, but not perfected until the seventeenth century. After the Crusades, the dykes were improved, made of more durable materials, and built by the mile along the rivers and sea-front. The pile-drivers came into use for the sinking of whole forests of trees with their heads downwards. With the aid of the windmill, the

drained and dried acres multiplied. The "polder," as such a piece of land rescued from the watery world is called, was no longer a curiosity. Thus early in the Middle Ages we can trace the beginnings of that other state, which, besides the States-General, governs *Nederland*, — the Water State.

Another object which rose up numerous after the Crusades was the brick-kiln. The brick, in its modern form and in northern Europe, may be called a Dutch invention. The Romans were great brickmakers and bricklayers. Even when they borrowed the Greek styles of architecture, they built a brick core inside the marble envelope. In Britain and the Rhine region they used much small tile-like brick, samples of which may still be seen in ruins or excavations; but after the Romans left and barbarians triumphed, brick-making became one of the lost arts. The people of northern Europe lived in huts of bark or wood. Even when castles or fine houses were later built in England, they were of stone, not of brick.

In the Rhine delta, the Dutch revived the art of moulding clay into oblong forms and baking them into stone. Their material lay at hand in rich beds deposited during centuries in the sluggish river bottoms. They made brick houses, walls, pavements, roadbeds. Of this and terra-cotta they erected palaces and monasteries. They

piled it in mid-air and raised lofty towers and soaring arches in cathedral churches. A stone house in *Nederland* is a rarity. There is no land on earth where one is more vividly reminded of the early industry on the plains of *Shinar*, where the tower-builders said: "Go to, let us make brick and burn them thoroughly." So hard are the Dutch bricks burned that the common name is "klinker." Many of them have defied the teeth of time for ages.

The church towers which dominate the landscapes of *Holland* rose up in the great air-ocean as the coral reefs rise in the salt seas. One by one were laid those millions of bricks which make the cathedral tower of *Utrecht*. Upreared in the fourteenth century, and musical with its chime of forty-two bells, this tower forms a landmark visible in nearly all of *Holland*. After five centuries the superb structure has swerved not a hair's breadth from its perfect perpendicular.

The *Nederlanders* became expert makers, not only of bricks but of tiles, drain-pipes, and terracotta ornamentation. They early learned to glaze tiles and to roof their houses with this shining *faience*. Their experience in handling clay in manifold forms, and tempering with water and fire, prepared them for the later industries in which table crockery, fireplace picture-tiles, and tobacco pipes made the names of *Delft* and *Gouda* common words in many languages and

countries. The bricklayers became skillful in all the ways of laying brick, of making union, and of breaking joints. From *Nederland* the Dutchmen carried their art to Germany and England. Brick-making in Great Britain after Roman days was unknown until the Flemings and Hollanders reintroduced the art, set up brick-kilns, and made brick houses. The "Flemish bond," as still used by our men of the trowel, testifies to its origin.

Very curious are the patterns which one notices in the fancifully laid courses of brick in a Dutch house, especially near the eaves, gables, and corners. In the old Dutch towns in New York State, and in Massachusetts villages, we can at once pick out the dwelling erected in early colonial days by builders from Haarlem or Dordrecht, who used *klinkers* fresh from the kilns of the *Vaderland*. These as ballast, or ordered for cash, were brought over in the ample holds of the galliots to Plymouth or to New Netherland.

In another way the revival of brick-making was very helpful to the health and comfort of the people. Owing to the spongy soil, Dutch houses must be built on piles driven deep into the ground. Often the cost of the work done below the stone foundation equals that of the buildings raised above it. In the walled towns space was very valuable, and the streets had to be very narrow. The old wooden houses, huddled together, had very little sunshine and not much ventilation.

The use of brick enabled builders to make very high houses, which might be narrow, but with plenty of windows the rooms were sunny and wholesome. One city on the Zuyder Zee is named "Narrow Houses," or Enkhuysen.

It was a novelty and delight when glass windows were introduced from Italy. Even in winter the folks at home could look out upon the landscape. In summer they could see, as they walked the streets, all the bright colors and moving life on the canals reflected in the panes. Peaked roofs and dormer windows grew into general fashion. Walls were often richly carved, painted, or decorated with terra-cotta, but the "staff," stucco, or plaster, so common in Italy, was never very popular, owing to the ravages of Jack Frost. Whatever, on a house, was exposed to the weather must be of burned brick or solid stone.

Besides making the mortar of excellent quality, the tall houses were often girded and clamped with iron bands, and thus held together like a bird-cage, or the new "sky-scrapers" of Chicago. The "anchors," or iron clamps which, at the end of the rods, came out in front on the walls, were quaintly cut or hammered into shapes of figures, by which the date of erection could be easily read. The especial feature, however, was the gable, where the roof joined the house front, with its many corbie-steps or crow-stairs, the idea being that these were for the ravens or crows to prac-

tice stepping upon. Indeed, while the raven was a solitary croaker, the crows were common inmates of mediæval towns, in which they proved themselves good scavengers.

In modern times, more soap, sunshine, dexterity and industry in using mop, broom, and shovel, the increase of hygienic knowledge, and of medical science, has driven "the plague," the "black death," and other forms of pestilence away. In the Middle Ages these raged in the towns, and slew more human beings than were killed in war. For over two centuries these have been absent, while other epidemics, like cholera and yellow fever, can be fought and subdued. In the science and art of health and cleanliness the Dutch were pioneers. A national passion for the application of soap and water possesses them, and in their eyes "laziness and dirt are the worst forms of original sin."

CHAPTER XIV.

THE CODFISHES AND THE FISH-HOOKS.

IT seems curious, in our day, to hear of political parties calling themselves by such names as Cods and Hooks. Yet the civil wars in Nederland between these two factions lasted from about the year 1351 until 1497, during which time these names were in every mouth.

These long wars had much to do with the development of Dutch freedom. Next to the Crusades, they were the means of breaking up the feudal system. As the prolonged French and Indian wars, and the struggles between the British king's favorites and the composite American people, prepared our own fathers for success in the Revolutionary War, so the wars of the Cods and Hooks trained the Dutchmen to win their liberty in the eighty years' war of 1568-1648.

When Nederland, instead of being as it is now, one country, was divided up into many petty states, the counts were sovereign. Under them, holding larger or smaller tracts of land, were the barons or feudal landlords. Under these, again, were tenants who did the actual work of farmers in peace and of soldiers in war. Many of these

tenants were influential, often wealthy, and with some education. They were friendly with the townspeople and worked with them to secure charters from the counts. The substance of these charters was, that instead of violence there should be law. The oldest known document of this sort, dated A. D. 1217, is still to be seen in the fine old hall in Middelburg. It was granted by Willem I., Count of Holland, and Joanna, Countess of Flanders. The gist of it all is in one sentence: "To all Middelburgers one kind of law is guaranteed." On this model most of the city charters are based.

The towns had to pay handsomely for a charter. The count was usually glad to get the money, and also in this way to make himself popular with the people. Yet, as the barons lost local power and influence as fast as the towns gained, there was continual jealousy between baron and count, and baron and town, and their followers. Quarrels broke out, and the lines for political parties were laid, as they are in almost every age and country, in love for the inherited state of things — the good old days of yore, when the world went very well — and desire for change and improvement when life promises to be vastly better. One party wants to keep things as they are, and used to be; the other wants to alter through new methods or go back to the very ancient way.

Willem I., Count of Holland, dying without

immediate heirs, his sister Margaret became Duchess of Hainault, Countess of Holland, and Lady of Friesland. She married Lewis V., Duke of Bavaria, in 1346, and in order to be acknowledged by the people, she granted them several special favors. Recalled to Bavaria by her husband, she left her young second son Willem to govern Nederland. A quarrel soon broke out between mother and son, because the latter had promised to pay his mother a certain sum of money, but now refused. The next year Margaret returned to Holland, and Willem retired into Hainault, where he kept up opposition and irritation. Around the mother gathered the popular nobility, most of the towns, and the humbler agricultural classes. About the son rallied the richer nobles and the aristocratic cities. Finding themselves so strong, and expectant of easy victory, the men forming the party of Willem called themselves the Cods.

Now in Dutch the cod is named *kabel-jaww*, or cable-jaw, because he is one of the most voracious fishes known, with jaws which in strength are like the ship's cable or strong rope that holds the anchor. Living in sea-water on banks, like those of the Dogger in the North Sea, or the Grand Banks, or "The Graveyard" off Newfoundland, the codfish feeds near the bottom. In its powerful jaws, shell-fish, crustaceans, worms, small fish, mollusks, are ground up like grain between mill

stones. Occasionally the cod does not mind swallowing the hook and running away with it. Already, in the fourteenth century, the Dutch were famous cod-fishers, and understood the habits of the cable-jaw as well as our Cape Cod skippers do now. Having the power, they expected to devour their opponents. They also wore an azure or gray headdress and were called Blue Caps.

Yet the cods, because of their very voracity, leap eagerly at the bait offered by fishermen and are caught with a hook. So the people's party at once took the name of the Hooks, and donned red caps. Ambition, rage, jealousy, now broke loose, and fights and murder were common. In many towns the people were divided against themselves. Battles by land and sea were common. Rotterdam and its region were especially afflicted.

Margaret died and her son went insane, but the fight continued. Kings and queens intermeddled, all classes were concerned, and none could be neutral. Down at the bottom, it was a struggle of the people for greater freedom. Among the prominent figures in the troubles was Jacqueline of Bavaria, whose story is the theme of so many Dutch poems, songs, and dramas. The scanty ruins of her castle we still see in the pretty town of Goes in Zeeland. Besieged in Gouda, she had to surrender to her cousin, Philip of Burgundy, a bad man who was called "the good," and who became possessor of all Nederland. Once

more, as under the Romans and Karel de Groot, all the provinces of the Netherlands were united under one rule.

Philip of Burgundy founded the Order of the Golden Fleece on the occasion of his marriage with Isabella of Portugal. His court was a scene of brilliancy, and knights in splendid array flocked from all quarters of Christendom to his jousts and tourneys. Under his rule, Burgundy was one of the most wealthy, prosperous, and tranquil states in Europe. He patronized literature and art, and founded the University of Louvain. The rule of the house of Burgundy lasted for over a century.

The weaving industry of the Netherlands had greatly enriched the country, and was now the basis of Philip's power. Piety and business were combined in founding this knightly Order of the Golden Fleece, to which only twenty-five persons, great nobles, kings, or emperors could belong. The badge of membership was a collarlike chain of gold to which was suspended a golden lamb. Flemish wealth, Burgundian power, and the gentleness of Jesus, were symbolized by the lamb and its fleece of gold.

Just as the golden codfish hung up beneath the gilded dome of the Massachusetts State House, that flashes on Beacon Hill, is an emblem of the wealth which came to the State out of the sea, so the sheep and its wool are true tokens of the wealth of the Low Countries. For many cen-

turies the English raised rams and ewes, but did not know how to weave cloth. Exported across the Channel, wool enriched the country and paid for English wars in France, Scotland, and Ireland. A bag of wool is the ancient emblem of English wealth, and the Lord Chancellor of England still sits on the woolsack in the House of Peers. In the time of Elizabeth, this bag of wool or stuffed red cloth chair, was set up as a memento of the act forbidding the export of the annual crop raised on sheep's backs, — the main source of the national wealth. The introduction of weaving and cloth-making into England was the work of the Dutch, who with the Huguenots laid the foundations of most of England's mighty industries.

Under Philip of Burgundy business thrived and the country as a whole grew richer, but this "good" prince was a mighty perjurer, and busied himself in breaking promises and stamping out Dutch liberty by violating charters.

Philip died in 1467, but the little finger of his son Charles the Bold proved to be thicker than the loins of his father. He laid fresh taxes on the people, and kept a standing army to secure their payment. He removed the supreme court of Holland from the Hague to Mechlin. The earth was well rid of a bad ruler when on the 5th of January, 1477, he was slain at Nancy. He had been terribly defeated by the Swiss at Morat, on June 22d, the year before. The American in

Berne looks with warm interest upon the old swords, pikes, flags, and other relics of that decisive day which makes one of the links of history, in which also are Brill and Lexington.

The death of this conceited bully, Charles the Bold, gave the Netherlands an opportunity which was well improved. The King of France seized Burgundy, which belonged to Mary, the daughter and heir of Charles. This made her ready to seek the aid of the people. A general assembly or parliament of all the Netherlanders was summoned. This may be called the first congress or national legislature of the Low Countries. All parties were united in the hope of regaining their lost liberties. They met at Ghent, stated their grievances, devised means to resist the King of France, and provided means to carry on war if necessary, but they refused to *vote any money* until their complaints were heard and justice granted. Thus they laid down the doctrine which in a later century was preached in America against the Stamp Act, — no taxation without consent.

The answers to these popular demands were embodied in a Magna Charta entitled “het Groot Privilegie.” This document is one of the foundation stones in the edifice of Dutch freedom. Its provisions may be thus summed up: the Great Council and supreme court of Holland were re-established, the Netherlands congress was to levy

taxes, coin money, regulate manufacture and commerce, declare war, raise armies and navies. The ancient liberties of the city republics were fully restored. None but natives could hold office. Only the Dutch language was to be used in public documents. The right of trial in one's own province was confirmed. No command of the king was to prevail against the town charters. There was to be no alteration of coinage without consent of the states, and no taxation without representation.

It was for violation of the provisions of this Great Charter by Philip II., that the Dutch, in 1581, deposed their king and issued their Declaration of Independence, giving Americans their precedent and example of July 4, 1776.

In this year, 1477, so illustrious in Dutch history, the Bible was translated from the Latin into the language of the people, and the first Dutch Bible began its work upon the popular mind.

In August of the same year, Mary married the Archduke Maximilian of Austria, and the Netherlands, for the fifth time, under a new family, became Austrian property. When her son Philip was but four years old, Mary died by falling from a horse. In 1489, as absolute guardian of his son, Maximilian ruled the Netherlands.

By this time the war of the Cods and Hooks had broken out with redoubled violence. The partisans put each other out of office, fired each

others' houses, and even besieged and captured cities. A score of castles were destroyed. The Cods were exiled from the Hook towns of Rotterdam, Gouda, and the Hague. No Hooks were allowed in the Cod towns of Haarlem, Delft, Amsterdam, and Dordrecht. Duels and street fights were of daily occurrence, families were divided, and relatives murdered each other. Holland, where most of the fighting took place, was reduced to waste and misery.

Maximilian first found out that the Cods were the strongest, and then sided with them. After heavy fighting at Utrecht, Delft, and Rotterdam, the Hooks were subdued or driven out of the country by foreign troops. Maximilian now took the steps necessary to trample on the liberties of *Nederland*, and make himself an autocrat. Let us see how he did this.

The Codfish party was composed largely of nobles and wealthy citizens who had received their privileges from sovereigns, while the more popular Hooks were led mainly by the local lords, who did not like to yield their old local and feudal importance. Between these two sets of nobles were the freemen and burghers. When Maximilian had, by the help of large bodies of foreign mercenaries, put down the Hooks, he began to crush the power of the burghers or citizens. He had many of them put to death for appealing to the Great Privilege, which he steadily ignored.

One of the immediate effects of his heavy taxation and his attempts to debase the coin of the country, was the "Bread and Cheese Play," and bloody play it was. The waste of provisions and ships following the long wars, the rapacity of the foreigners, and the loss in value of the coin, brought on famine and poverty to the mass of the people. When the shield-tax, or knight-money, was pressed on them at the point of the spear, they rose by thousands in rebellion. They painted loaves of bread and rounds of cheese upon their banners, and sewed bits of crust or rind upon their clothes, to show that they were after food. They preferred to lose blood and life quickly in battle than to die slowly by starvation. In Hoorn and Alkmaar, Haarlem and Leyden, they were especially numerous, and much intestine war was the result.

At this time the Duke of Saxony governed Friesland as the lieutenant of Maximilian. Marching his German troops into Nederland, the brave but undisciplined peasants were scattered like chaff. The "Casembrot Spel" was over, and the last remnants of the Hooks were expelled. An echo of these days is seen in the name of the famous Dutch Admiral Casembroot, who in 1863 and 1864, in alliance with the British, French, and Americans, commanded the Dutch squadron at the bombardment of Shimonoséki, in Japan.

Devoured by the Germans, crushed under heavy

taxes, their charters trampled upon by the emperor, the condition of the poor Dutchmen was pitiable indeed. With their liberties in eclipse, they had reached the lowest point of misery known for centuries.

Nevertheless, their sturdy perseverance and elastic spirits were soon to compel prosperity once more. In the year that Columbus discovered America, peace reigned in *Nederland*. In 1496 two events took place, one of which had an immediately beneficial, and the other a remote influence in bringing riches to Holland. The Grand Treaty of Commerce made with England was joyfully welcomed by the Dutch. It at once gave a healthful stimulus to fisheries and to trade. Joanna, daughter of Ferdinand and Isabella of Spain, was in 1496 married to Philip the Fair, son of Maximilian of Austria. Four years later a son was born to them. His name was Charles, afterwards known as Charles V., Emperor of Germany.

It was during the reign of Charles V. that the intellect of the Germanic nations broke the spiritual fetters of Rome, even as the liberator Hermann had freed them from the political yoke fifteen centuries before. Under Charles began that Reformation whose end is not yet.

CHAPTER XV.

HOW A MUD-HOLE BECAME A GARDEN.

IN both the Burgundian and the Spanish eras, the Netherlands formed the richest part of the domains of their rulers. Yet there were no mines, gems, or pearls in the Low Countries. Whence, then, came the wealth, beauty, comforts, and rich revenues? Let us see.

Among the crusaders were men of taste, who loved beauty and were charmed with the lovely things they saw in the East. These lovers of the beautiful brought back seeds either in their brains, in wallets, or in ships' holds. Especially was this true as to flowers and fruits. A taste for gardening was stimulated among the Netherlanders, and their part of the earth received a new embroidery of rich, natural colors. Brilliant blooms, foliage, and perfumes, never before seen or enjoyed in Europe, became common. After the fall of Constantinople, in 1453, Holland grew to be one of the gayest garden-lands of Europe.

The ranunculus, or "little frog" family of plants, the anemones, tulips, hyacinths, narcissus, and others, were acclimated, domesticated, and became the Dutchman's darlings. Especially did

the bulbous flowers of the East, like the tulips, find a congenial soil in Holland. Indeed, the tulip not only drove the serious Dutchman mad, but in the sixteenth century all the world went wild over the bulbs of the Haarlem. Even to-day, the polders, or drained lands, left by the pumped-out lake of Haarlem, is the best for bulbs of any land in the world. Whereas in other parts of Netherland farms do not usually pay over four per cent. on the money invested, the Haarlem bulb-lands yield a revenue of twelve per cent. per annum. New varieties of these brilliant exotics are continually developed. One of the latest, named the Abraham Lincoln, is the direct descendant of an Asiatic ancestor brought westward three centuries ago.

In the sixteenth century, Obel, the botanist of King James I. of England, published a book on the history of plants. In it he declared that Holland contained more rare plants than any other country in Europe. Thirty-eight varieties of the anemone or wind-flower, Dutch Paaschbløemen or Easter-bloom, were known.

Dutch captains making voyages to tropical countries were ordered to bring home seeds, bulbs, roots, and cuttings. From their settlements in Brazil, the Hudson River region, South Africa, the Spice Islands, Formosa, Japan, and Asiatic lands, many new plants were introduced first into Holland, and then into all the gardens

of the Western world. Hundreds of our common flowers, trees, or vegetables were once oriental exotics which the Dutch chaperoned and brought out into occidental garden-society.

Leyden was one of the first cities in Europe to establish botanical gardens, and Haarlem early led in the floriculture and horticulture. Leyden, for over a century, under the renowned Boerhaave, was the floral capital of Europe. Here first were domesticated varied children of the geranium family, and the Ficoideæ with their fleshy leaves and showy flowers, and other exotics from near the Cape of Good Hope. Amsterdam's was the first garden in Europe to have the coffee-tree. Groningen and Utrecht had great hot-houses. Noordwyk was famous for its roses.

This taste for flowers, introduced at the time of the Crusades, made the Dutch a nation of flower-lovers, skilled gardeners, and inventive farmers. Window-gardening was especially cultivated, until to-day it is a national passion and habit. On the canal-boat, in the floating homes on the inland rivers, the farmhouse, the humble village, and the great city, flowers are everywhere.

The Dutch have always been famous for quick brains and active mental initiative. When their own climate did not agree with an exotic, they made a new climate that did. They invented or greatly improved the green or hot house. They

first made use of forcing pits or beds sided or covered with boards or roofed with glass, by which young plants were early raised from seed and kept from frost and cold until ready for transplanting. No fewer than six thousand exotic plants were catalogued at Leyden during the time of Dr. Boerhaave, who by his books or lectures trained most of the famous doctors of Old and New England and of colonial New York. This renowned physician taught the hot-house men of Europe to adjust the slope of the glass according to the latitude so as to get the maximum power of the sun's rays. One great florist in Haarlem had four green-houses, in which he kept the climates of the Levant, Africa, India, and America. From Holland the science of botany was carried to Sweden. It was at the Dutch University of Harderwyck that Linnæus obtained his degree, and in Holland he wrote the books on which his fame rests.

The plough in its modern form, consisting of several distinct parts, is a Dutch invention. At the government agricultural school at Wageningen, one may see the models of several eras, showing its steady evolution into the wonderful tool of our day. Englishman and Yankee have made many improvements, but for some generations the Dutch plough led the world. Not a few of the more important modern agricultural implements were invented by Dutchmen, as their

names in old English works on husbandry clearly prove.

About the time of the truce with Spain, from 1609 to 1620, the Hollanders began to drive a good trade in seeds, bulbs, and flowers. Later they supplied most of the courts of Europe with early fruits. They added greatly to the daily diet of civilized people. They introduced garden vegetables and the artificial grasses into England. They taught the eastern county folks how to drain their fens and raise two crops a year on the same field. By the Dutchman's aid the marshy land which raised sedge and malaria, and compelled two rabbits to fight for one blade of grass, became rich in turnips, mutton, and human beings, quickly doubling in population and value. Most of the early English books on agriculture are by authors with Dutch names, or with the names more or less Anglicized.

The Dutchman's country being far north of the wine and oil line of Europe, and within the beer and butter line, he gave early attention to dairy and hop-field. In all the products of the cow — milk, cream, butter, cheese, meat, hides, and horns — the Dutchman led Europe. He did this because he studied soils and foods most carefully and treated his dumb cattle as if they were his friends. To-day, the traveler entering Holland in chilly May notices cows and sheep blanketed while in the pastures. In Friesland he sees that

the fine breeds of cattle are housed under the same roof, though not in the same room, with their masters. The dwelling and the stable are near to each other, entertainment for man and beast being scrupulously clean, and the latter within easy help of the former. So much attention was paid to the "hens" (which in old English, as in Dutch, meant both sexes), and to eggs and to butter making, that the Duke of Alva imagined that the Dutch would not fight, for, as he thought, they were only "men of butter."

Beer or milk was the every-day drink. In those early days, when modern hot drinks, tea and coffee, were not known, the beer mug stood on the table by the plate of every child as well as adult. The Dutchmen first made use of hops to improve the quality of beer. It was a great day when hops were introduced into England from the Netherlands, and the event was celebrated in street songs. The Pilgrims in the *Mayflower* were teetotallers, of necessity, during their famous voyage, for all their beer as well as most of their butter had been sold off to pay their debts to their harsh English creditors. In America, until after the Revolution, the New Englanders could never raise crops or stock like their neighbors west of the Hudson. The best farmers and gardeners, as well as stock raisers, were the New Netherlanders or their descendants in New York, New Jersey, Pennsylvania, and Delaware.

In a word, that great movement of European humanity called the Crusades, and in which the Dutch took a share, was a powerful factor in their development. Being bright in mind, quick in observation, and active in brain, the Dutchman learned much, and improved upon what he imported. The festivals in honor of the foundation of the Christian church in a village, celebrated yearly, were called Kirk-mass or Kermis. On these gay and joyful occasions the Dutch cooks exercised all their ingenuity, and many were the novelties to tempt the palate.

Buckwheat, for example, had been used for ages in Asia, where in the form of mush, porridge, or steamed dough, it was eaten by the peoples from India to Japan. The Dutch named it *boekweit*, from which our English word "buckwheat" has been corrupted, because it looks like the beech-mast. After many an experiment in Dutch kitchens, the luscious winter breakfast luxury, which with butter and maple syrup delights so many Americans, was evolved.

One of the direct results of commerce stimulated by the Crusades was the gingerbread. Thick, spicy, and aromatic cake was sold in the Nederland as early as the twelfth century. Gilded, painted, whitened with egg, and cut into all sorts of comical shapes, it was sold by tons at the fair and kermis. Our words "cooky" and "cruller," like the honey-cakes of Deventer, muffins,

and waffles are of Dutch origin. The poffertjes, and other products of the batter-dish and oven or toasting-irons, which were first made popular at the Dutch kermis, were imported into other countries with new names. Oriental fruits and nuts, now called by the word *wal* or foreign, as in walnut, Walloon, Wales, Wallabout Bay, etc., were, like hops, borrowed by English-speaking folks from their more advanced and more highly civilized Dutch neighbors, who vastly improved table resources. The "Dutch oven" made life for the early New Englanders very agreeable.

Next to good food is good clothing. More important in its influence on industry was the introduction of flax. This native of Egypt found a most congenial home in Nederland. It was patiently studied by men of science, and cultivated with infinite care by the farmers, with their eyes to its improvement in the quality of the fibre. They were so far successful that Flemish and Dutch flax soon had a name all over Europe. In India, as in America, the plant had been cultivated for its seed, in order to get oil, rather than for its fibre, out of which is made linen. The Dutch from the first paid attention to the development of the stalk, and aimed to secure abundant and delicate floss. Linen manufactories were established, and around these a score of trades sprang up. Spinners and spinsters, webbers and websters, dyers and bleachers, burrelers,

hatchelers, and lace-makers are some of the English names for these.

In this new group of industries, like a white rose in a bouquet, which lights up the whole composition, appeared one that deserves the name of a fine art. Rich and delicate as are the fabrics of the East, lace is European. The nuns invented needle-sculpture or lace.

The stimulus to produce fine yarn for the lace-makers became so great that the flax produce of the southern Netherlands was developed until it was without a rival. In some instances the crop was so precious that in one year it exceeded the value of the ground on which it grew. The cultivation of the new Oriental flowers afforded novel patterns for the lace-makers. While the cathedral builders and abbey masons made the stone blossom under the chisel, and reared spires and tracery that were like the gossamer of spiders, the nuns wrought with the needle and produced the loveliest works of art in lace. These women of taste and skill did not merely copy flowers and spider webs, but wrought out new forms and most tasteful combinations. The art, which probably arose in Italy, was quickly transferred to the Netherlands.

The oldest form of this art industry is seen in point lace, in which fairy-like webs are woven by the needle over foundation pieces of linen. Exactly how this old point lace was made is not cer-

tainly known, for the special art was lost in the sixteenth century. Yet the durability of the work is seen in the fact that many pieces of true point lace yet remain in Europe. The later kinds, though still very expensive, are less artistic. In the first or inventive period, the designer and the worker were one, but later the worker was usually a copyist. After the needle-wrought lace came the pillow-worked or bobbin lace, and, last of all, in our day, the machine-made lace, when all classes can wear it, because all purses can afford to buy it.

In Italy and the Netherlands, the two countries in which painting and flowers were most cultivated, lace-making reached its acme of proficiency. Where the canvas first bloomed with colors laid on in oil, there the parterres and the flax fields were richest and lace most lovely. The Dutch invented the thimble, thus reinforcing the application of the needle and of linen to a thousand needs of life. The names we still use for the various fabrics and patterns, cambric from Cambrai, diaper from d'Apres, and various places in the Netherlands, show their geographical origin.

The inventions of the shirt, nightdress, bed-tick, pocket handkerchief, tablecloth, napkin, most of them in the thirteenth century and of Netherlandish origin, are landmarks in the history of European civilization. The use and application of starch, also a Dutch invention, was

introduced in England in the time of Queen Elizabeth, but Dutch weavers had been brought over as early as 1253. Most of the old names of woolen, hempen, flaxen, and cotton goods come from the Low Countries. Even our word "tick" in bedtick is only a mispronunciation of the Dutch *dekken*, to cover. It was a decided advance in household economy, in cleanliness, and in hygiene when the bed was lifted up from the floor and made snowy with linen and glorious with a canopy. In the evolution of the modern bed, no people have contributed more than the sedentary and home-loving Dutch. In the land where art first glorified domestic life, they studied health, cleanliness, and comfort, until a love for these became a passion.

At first, linen sheets, pillow and bolster cases, pocket handkerchiefs, and shirts were luxuries, and only for kings and nobles. Even then, the inventory or washing list of a queen or emperor in the fourteenth and fifteenth centuries would make a Chinese laundryman laugh because of its scantiness. Instead of being fine and snow-white, the first shirt was probably rough and dark-colored. The problem was to make linen white.

The Dutch raised bleaching to the dignity of a fine art. They persevered until the name "Hollands" all over Europe meant "finest linen, white as snow." Eight months were required to secure the purest white. The tedious process consisted

in spreading out the web or sheets of linen on the grass or bleaching ground, and wetting it several times a day. The grounds around Haarlem were especially fitted for this process. They often looked as if a snow-storm had whitened the earth. The old paintings show how much land was thus occupied. Some virtue in the water, probably its power, in connection with the sea air, of liberating ozone, in addition to the energy of the sun's rays, was supposed to hold the secret of success. Much linen woven in Great Britain was sent to Nederland to be blanched. When sold at home it was marked "finest Hollands."

It was not until 1785, when a French chemist discovered chlorine and the virtues of bleaching powder, that the time and space required in the old process were saved, and the Dutch fields became green again. The old Dutch family names of Bleeker, Mangeler, and all the varieties of De Witt, de Witte, de Witt, etc., like the English Dwight, Walker, Webster, etc., are monuments of the long bygone days when the trades of the bleacher, the smoother, and the whitener flourished. The latter tell of those occupations from which our English fathers so generally received their names, while the Dutch, on the contrary, took theirs largely from places, landmarks, and natural objects in the scenery. It was not until the fifteenth century that family names were in use in northern Europe.

CHAPTER XVI.

INTELLECTUAL MOVEMENTS IN NEDERLAND.

THE sixteenth century, on which Charles V. opened his eyes, seemed to those who lived in it the most wonderful of all in Christian time. Yet the fifteenth century, which had also been prolific of events, brought in a new world of thought.

Among these events were printing, the general use of gunpowder, the dispersion of the Greek scholars throughout Europe, and the revelation of a western continent by Columbus and the Cabots. These events enlarged the horizon of man's knowledge to an extent dangerous to those who misruled by pretended divine right.

Especially was the discovery of America a gift to the imagination. It doubled men's ideas of the size and importance of the earth. The practical knowledge which came in with the Crusades had destroyed much of the former mystery and ignorance, and had also greatly widened men's thoughts. Yet to the minds of devout scholars, the Greek New Testament, rising as by a resurrection, was an equally important gift. The marvelous literature of the classic world also touched and fed the imagination. It was like the refilling of a

lamp with fresh oil wherever the Greek refugees settled. In every country learned men, who had hitherto possessed only the Latin or Vulgate Bible, were now able to discover how imperfect and how often in the interest of the church it had been corrupted. In almost every instance, the important corrections necessary to be made in the text, on account of the Greek New Testament, were to the detriment of the papal and priestly claims.

Even more potent for the making of a new world of ideas was the application of the art of printing. This art, like all the religions, and most of the arts and inventions that have benefited Europe, was the gift of Asia, but in this instance of far eastern Asia. Printing is usually called a European "invention." The Germans and most writers say it was Guttenberg, at Mayence, in 1434, who first used movable types and about 1450 printed books. The Dutch claim that Laurens Janszoon, of Haarlem, whose father was the coster or sexton of the church in Haarlem, first discovered "the art preservative of all arts." In the market-place fronting the great house of worship stands a statue of Coster erected in 1856. He stands holding a little leaden type in his hand. Between the Dutch and Germans a violent controversy, with many others joining in, has been going on for generations as to who was the real inventor of printing. Yet the question is still open, and as far from settlement as ever. Men

who have spent their lives in searching cannot name the first European printer.

Yet this we know, printing with blocks is in China as old as the eighth century. Movable types had been known and used in the kingdom of Korea more than a century before they were heard of in Europe. There are thousands of books in the libraries of the far East — and some have been collected and deposited in the British Museum — which were certainly printed with movable types before either Coster or Gutenberg was born.

It was shortly after the Mongol Tartars, with their great army of Mongols, Chinese, and Koreans, burst into Europe, sacking Moscow in 1382, that we find block printing employed in Germany and Nederland. In the Dutch monasteries, printing of both text and illustration with these blocks was common at the end of the fourteenth century. The business of wood engraving and of printing was originally one and the same. Print was at first made to look as much like writing as possible.

It is very probable that we owe the invention of printing, both by blocks and movable types, to the Far-Easterns. What the Europeans did was simply to improve on the Korean system by using lead and antimony in place of wood, and casting the types in matrices.

Almost as necessary as printing to the spread

of knowledge was the invention of paper, made from linen rags, which soon became vastly cheaper than skins. Books written by a pen on parchment were so very costly that poor men could not think of owning them. They had to be chained to the reading-desks to prevent their being stolen. Not only Bibles, but all important books, were thus secured. In the church of Zutphen, one of these scriptoriums, or writing and reading rooms, still holds its chained treasures of leather and paper. Linen or rag paper was probably first made in Germany in 1319, and the first paper was made, and the first paper-mill in England was set up, by a Dutchman at Dartford in 1590. The first paper-mill in America, on the Wissahickon Creek near Philadelphia, in 1690, was also the work of Dutchmen.

Whatever may be said about the Dutchmen's part in the first use or invention of printing, one thing is certain, the Netherlands soon became the chief printing-office of Europe. While playing-cards, romances, the story of "Reynard the Fox," and the "Mirror of Human Salvation" were turned off the presses for the common people, the Latin and Greek classics were edited and printed for the scholars. The Bible was translated into Dutch and published in 1477, later becoming so cheap that even poor men could buy a copy. To show how far the Dutch were in advance of the English in this respect, it is probable that as

many as twenty-four editions of the New Testament and fifteen editions of the Bible had been printed and published in the Netherlands before one copy of either the New Testament or the Bible was printed in England.

It was a dangerous thing for the sort of kings and emperors who ruled by divine right in the sixteenth century, when the common people got hold of the Bible in their own tongue. No wonder that kings and priests opposed its being put in the vulgar tongue. Men who could read the books of Kings and Chronicles, and thus find out what worthless men and women so many of the royal personages of Israel were, were not inclined to an increase of reverence for the kings to whom they had to pay heavy taxes. With such a touchstone of religion in their hands, the claims of the ecclesiastics showed as brass, while true and undefiled holiness and salvation were seen to be within the reach of all. The Bible in their own tongue made new morning in mind and heart.

With the revival of learning came further light through education. Already in *Nederland* famous schools, established under Karel de Groote, had been kept alive, and their light shone steadily during five centuries. Others had sprung up, and among them were those of Dordrecht in 1290; Gravesende, 1322; Leyden, 1324; Rotterdam, 1328; Schiedam, 1336; Delft, 1342; Hoorn, 1358; Haarlem, 1389; and Alkmaar, 1390.

Next to Italy, the Nederland in the fourteenth century led in the number of her schools for the people.

In 1340, at Deventer, there was born a man, Gerhard Groote, who was to found the famous Brotherhood of the Common Life, with its wonderful schools, out of which were to issue Thomas à Kempis, Zerbolt, Gansevoort, and Erasmus. The first wrote a little book, "The Imitation of Christ," which, after the Bible, has been more widely read and translated than any other work. Its chief effect was to show how useless in true religion are the devices outside of the soul. Zerbolt argued for the Bible in the people's tongue. Gansevoort, by his philosophy, knowledge of Greek and scriptural ideas of the nature of the church, was a true forerunner of the Reformation. Erasmus, the father of Biblical criticism, was first in time before, and next in power to Luther, the promoter of the Protestant movement.

Gerhard Groote preached so plainly the religion that is independent of priests and church despotism that his license was revoked by his superiors. He then opened a private school and began the copying and multiplication of books. The great lawyer Florentius protected him from persecution. Encouraged by his success, Groote revived many of the schools founded by the Emperor Karel and his son Lewis, which the monks and priests had suffered to fall into decay. To the schools at

Deventer, Zwolle, Groningen, Alkmaar, Oude-water, Stavoren, Utrecht, and other places in Nederland, young men flocked, eager for knowledge. From the first these schools were very popular with the citizens, who vied with each other in helping to support teachers and scholars. Families gladly boarded the poor students without cost, even laborers and mechanics yielding up a room to needy youth. The anecdotes and incidents preserved in the histories of the schools of the Brethren of the Common Life show how deeply this educational movement was rooted in the hearts of the common people. They saw in the life of Groote and his companions a spirit quite the contrary of those who in God's name lorded it over his heritage. These brethren, instead of begging like other friars, worked with their hands, earned their own living, and dignified labor. Hence the honor in which they were held by the common people.

Worn out with his noble labors, Gerhard Groote died at the age of forty-five, but his heroic spirit lived on in his successors, who raised up a generation of Christian patriots in Nederland. These men, full of hope for the future, fond of books, and with minds well trained, hungry for that food for the soul which miracle plays and lives of the saints could not supply, furnished the intellectual stamina for the great struggle of the sixteenth century. In that struggle, giant Spain, representing feudalism, chivalry, romance, and

Rome, was to be humbled by brave little Holland, that stood for the rights of the people.

The pupils and followers of Groote became the best teachers of Europe. They multiplied the Greek and Latin classics, making these the basis of their culture. They were among the first to introduce the teaching of Greek in the schools. The reading of the old struggles for freedom in the ancient republics was not favorable to the continuance of political despotism. The exhilaration of mind induced by familiarity with the free thoughts and perfect models of form in the classics did not make obedience to priests and cardinals very easy. The Deventer school became renowned for its excellent text-books, some of which were adopted in England. From time to time their leading schoolmasters traveled into Italy, bringing back fresh ideas and the fire that was kindling there. They were from the first friendly to printing, and made good use of it.

The best work done by the Brethren of the Common Life was done on lines for which they received little credit. They created in the various city-republics in which they dwelt a taste for knowledge among the burghers. These citizens began to demand that there should be not only schools sustained by the fraternities, monastery schools and private schools, but also public schools sustained by taxation. Such public schools, supported by taxes paid into the public treasury, were

free to the children of the poor, but to those of the well-to-do burghers a small sum was charged. Holland led Europe in a system of free public schools, and those in Leyden were already centuries old when the founders of Massachusetts dwelt in that fair and goodly city.

CHAPTER XVII.

ERASMUS AND THE HERETICS.

A GREAT event in the world's history was the birth in Rotterdam, October 28, 1467, of a Dutch baby boy, Gerrit Gerritz. The name means the son of Gerrit, *s* or *z* at the end of a Dutch name, as in Maarten Maartens, means son, one letter being the short form for the several letters in *sen* or *zoon*, for son. When the boy grew up, he followed the fashion of so many scholars, and turned his name into more or less correct Latin and Greek, and wrote it Desiderius Erasmus. The word means desired or loved.

It was under the shadow of the great cathedral in Rotterdam, in Wide Church Street, at No. 3, and now marked with a little statue and inscription, that Erasmus was born. When ten years old, the little Rotterdamer was sent to Deventer and entered one of the schools of the Brethren of the Common Life. After two years he went to Hertogenbosch. Here an attempt was made to get him to take monkish vows. Fortunately for civilization and Christianity, he refused, and went first to Arnhem, and then, in 1492, to Paris, as a free student. In that great city he worked

hard in the mastery of Greek. He was then invited to Cambridge, lived in England a while, made a literary journey to Rome, declined the Pope's offers, and came back to England, where he wrote a book called the "Praise of Folly." In this he exposed all kinds of fools, especially those in the church, not even sparing the Pope. In his "Colloquia" he attacks violently monks, cloister life, festivals, pilgrimages, and other things which pass for true religion, but have nothing to do with it. In 1514 he returned to the Continent and died at Basle in 1536. A giant in learning, and the literary king of Christendom, petted by sovereigns, honored in many countries, and reading many tongues, he spoke only Latin and his mother's tongue, his native Dutch, which he loved so dearly.

Erasmus was neither a Roman Catholic nor a Protestant, but he believed in reforming the church. He forged the weapons used by the Anabaptists, Luther, Calvin, and the common people, but he was himself averse to enthusiasm. He opened ancient literature and stimulated Europeans to love the beautiful, the true, and the good. He wrote many books, but his greatest work was in making a correct text of the Greek Testament. This he translated into elegant Latin, which was not only superior to, but widely different from the Vulgate. Scholars everywhere enjoyed it, and used it as a basis for transla-

tion. Soon in many countries they were busy at putting the Bible into the common languages of Europe. The printers kept at the elbows of the scholars. The printing-presses turned off thousands and tens of thousands of vernacular Bibles. The results of putting the Bible into the hands and minds of the peoples was first a new Europe and then the United States of America.

No one rejoiced more in the wide diffusion of the Scriptures than Erasmus. He loved the Bible as literature, and wanted every plough-boy and sailor to own a copy. A few years after the great scholar had died, the people of his native city, Rotterdam, erected a wooden statue of him in the market-place. When the Spanish soldiers, in whose country the books of Erasmus had been publicly burned, saw this image of the heretic, they riddled it with bullets as if it were a stuffed Judas. In 1572 the Rotterdammers again set up the statue, this time in blue stone. In 1622 a nobler effigy in bronze was reared. The town which gave him birth gave him second life, and poems written in ink were graven in stone. To-day, Erasmus, book in hand, still seems to be tranquilly reading, paying no heed to the twittering of the birds that play around his head, and seemingly enjoying life amid the roar of the great city.

With men's mind thus fermenting, schools dotting *Nederland*, thousands of houses containing Bibles, a people made serious, patient, and brave

by a thousand years of struggle with the sea, ready to bear many wrongs patiently, but not everything, a conflict with Spain and all she represented was certain. Charles V. was to find *Nederland* a different country from what his Spanish nurses and kinsmen would have him believe. Charles was made king of Spain one year before, and elected emperor of Germany two years after Luther nailed his theses to the church door at Wittenberg. When, in 1529, those who believed and felt with Luther "protested" against the act of the Diet of Spire, at which Charles presided, they were called "Protestants." The name soon came to be a general term for all those Christians who believed in freedom of conscience and the right of private judgment in studying the Holy Scriptures.

Yet it was neither Lutherans nor Calvinists who began the Reformation in *Nederland*. Those reformers first recognized as respectable were called *Erasmians*, yet it was not the followers of Erasmus who first of all led the revolt against priestcraft, political churches, and the whole array of dogmas that lie at the foundations of both the Greek and the Roman Catholic systems. The dogmas especially hated by Americans are the mixing of politics with religion, or the union of church and state, the employment of the sword and public treasury to maintain the tenets of one sect, and the right to tax men to support priests

or parsons. What we Americans hate were exactly what the heretics, particularly the Anabaptists, hated long ago.

The *Nederlanders* who first claimed the right of free reading and interpretation of the Bible demanded the separation of the church and state, and filled their country full of ideas hostile to all state churches, were called the Anabaptists, or re-baptizers, because they believed in the baptism of adults only, and usually by immersion.

The Anabaptists were not without predecessors. The Waldensians and Albigenses from Italy and France had come into *Nederland*, the former in considerable numbers as traders, weavers, and mechanics. They and every one else who renounced the authority of the Pope were called "heretics." Often they were severe in morals, stern in manner, and at some points were as fanatical as churchmen. Taking the name *Kathari*, or Puritans, a name which the Dutch corrupted into "Ketters," they overran the Netherlands. Thence they made their way into England, especially in those eastern counties out of which later came four fifths of the settlers of New England. As the Lollards, they were followers of Wiclif, the Englishman who translated the Bible before the days of the printing-press, and who taught that "dominion is founded on grace." In the *Nederland* the Ketters were hunted down by the bloodhounds of the church, and in the name of

Christ service was done to the great religious corporation called the church, which killed the bodies and claimed to deliver over to eternal ruin the souls of men. In spite of all the tortures and murders, the Kettlers lived on.

As the Kettlers were the spiritual ancestors of the Anabaptists, so are the latter true fathers of the English Independents and American Congregationalists, of the English-speaking Baptists and the Friends or Quakers. The Anabaptists leavened *Nederland* with their doctrines, and taught the common people, before either Lutherans or Calvinists were numerous or influential or respectable. Drowned like blind kittens in Austria, burned in England until firewood became dear, slaughtered like sheep before dogs in Germany, hunted down like runaway slaves in the morasses of Friesland by Spanish minions, outlawed by every state church in Europe, Protestant as well as Catholic, the Anabaptists first found toleration in Holland under William the Silent. State churchmen have exaggerated their heresy, their faults, and vices. The episode of Münster has been made a household tale, but they have failed to tell us of the beautiful Christian lives, of their noble devotion, of their Christian-like spirit, of those humble people of God. The Dutch Anabaptists helped mightily to prepare the soil out of which the Constitution of the United States and the more charitable religion of to-day grew.

Though some of the Dutch Anabaptists committed offensive actions and joined the uprising at Münster, the overwhelming majority of them were peaceable, quiet, non-resistant folk. They were organized, educated, and elevated by Menno Simons, who was born in 1492, and in 1531 was a priest in his native village of Witmarsum. Here, in 1535, about three hundred men, women, and children, fleeing from Münster, intrenched themselves in an old cloister. On the 7th of April they were overpowered by the military and most of them drowned. Impressed by the brutality of churchmen who could thus slaughter mothers and children, Menno Simons renounced the Roman form of the Christian faith, and became an "Anabaptist." Until his death in 1559, he spent his time in teaching and preaching the doctrines which seemed to him more in accord with the teachings of Christ than those which had been taught him in his youth. He made many converts all over Europe, and escaped all the plots of his would-be murderers. The burden of his teaching was a holy life in opposition to worldliness.

To this day the "Mennonites" in the various countries of Europe are peaceable, quiet, moral, devout, industrious. In Nederland most of them are cultured, wealthy, and the best of citizens. William Penn found in the Dutch Mennonites congenial souls, and invited them to settle largely

in Pennsylvania. They did so, and to-day are among the best citizens of the Keystone State. There are tens of thousands more in the United States. On the 18th of February, 1688, in their meeting-house at Germantown, near Philadelphia, these Dutch Mennonites raised the first ecclesiastical protest against slavery ever spoken or written within the limits of the United States. They thus set the ball rolling which, in the Emancipation Proclamation of President Lincoln, became the avalanche which forever destroyed slavery in our free republic.

CHAPTER XVIII.

THE TROUBLES IN THE LOW COUNTRIES.

FOLLOWING the Anabaptists, in the order of time, were the men who adopted the views of Erasmus, then those who followed Luther, and finally those who accepted the logical formulas of Calvin. The sale of indulgences was a fruitful occasion for the outburst of wrath against the agents of Rome, while the immoral lives of the priests furnished good targets for the scorn of the satirists.

The Emperor Charles V. foolishly imagined that the Dutch heretics could be stamped out by proclamations. He had the Pope's bull against Luther published in Nederland. Without asking the consent of the states, as he was bound to do, he forbade the printing of lampoons on the Pope or priests, or any discussion of matters of faith. Heretics were to be punished with death. The next year he forbade the study of the Bible, well knowing that a translation of Luther's version had appeared at Amsterdam. Legend has it that the printing-office in which this Bible was made was on the site of the present Bible Hotel. On September 15, 1525, Pistorius, a learned priest

who had studied the Bible and married a wife, was burned to ashes at the Hague. He was the first Protestant martyr in *Nederland*. Dressed in a yellow tunic, and with a fool's cap on his head, he was bound to the "stump cross" or stake, and "for the greater glory of God" was cremated by his own former fellow churchmen. He was the leader of a great host who went to the flames for conscience' sake.

Not content with dictating the religion of the *Nederlanders*, the emperor repeatedly violated their liberties. When Margaret of Savoy, who had been made governess of the Netherlands by Maximilian, was confirmed in her office by Charles, her power was increased at the expense of the states. Yet she governed so wisely and well, trying hard to reform the crying evils in the state, that the Dutch sincerely mourned her death in 1530. Heavily taxed to support the foreign wars of the emperor, while fresh oppressions were continued, and the Great Privilege violated again and again, the Dutch remained patient and quiet. The emperor therefore imagined them to be "men of butter" who would submit to anything. In this he was fearfully mistaken.

One evil act of Charles was turned to the good of the Dutch nation. In spite of his being a foreigner, René of Chalons, the Prince of Orange, in opposition to the Great Privilege, was appointed stadtholder of Holland, Zeeland, and

Utrecht. René's father was Henry of Nassau, a German, his mother was Claude de Chalons, a native of France. At the siege of St. Dizier, in 1544, René was knocked down by a stone bullet and died the next day. As he left no children, his heir and successor was his first cousin, William, Count of Nassau-Dillenburg. This lad was then but eleven years old. He was afterwards called the Silent, and by the Dutch, Father William.

The Council of Trent was held the same year, and was soon followed by severe imperial edicts against preaching, printing, and books. New martyr fires were kindled, and the Inquisition became more active in its hellish tasks of "church discipline." Not satisfied with his activity in matters deemed religious, Charles began the work of collecting, in order to confiscate, the charters of the cities and states of the Netherlands. His object was to consolidate the seventeen provinces with Spain into one compact kingdom. Broken in health, enfeebled in mind, a glutton and a bigot, this prematurely old man of fifty-five decided to vacate the throne and retire to private life. To his son Philip he would hand over the sceptre and the tasks of government.

On the 25th of October, 1555, in the city of Brussels, the impressive ceremonies of abdication were carried out. Charles was dressed simply in black velvet and leaned on the arm of William,

Prince of Orange, then only twenty-two years of age. Arrayed in armor inlaid with gold, with his steel helmet under his left arm, he looked the picture of noble manhood. He was stadtholder or imperial lieutenant-governor of three rich provinces of *Nederland*, and commander of the imperial army on the French frontier. He had been educated by his mother, *Juliana of Stolberg*, a woman of rare abilities and deeply religious character, and had also gained much experience of life at the court of *Charles V.* Besides highly appreciating him, the emperor had trusted the young man with the gravest secrets of the state.

On the other side of *Charles* stood *Philip II.* of *Spain*, and the husband of *Bloody Mary* of *England*, who was to succeed his father. He was dressed in velvet and gold, but was ill-shapen and was more or less of an invalid. He was then twenty-eight years old.

Here, then, were two typical young men. One had a genius for government and had a character noteworthy even among ages of great and good men. The other possessed a talent for misgovernment. *Philip II.* had a passion for crushing out liberty and suppressing the kind of religion he called heresy. These two men were to be pitted against each other like gladiators, the one the champion of *Germanic*, the other of *Roman* ideas.

After the abdication, the war between *France* and *Spain*, fomented by the *Pope*, broke out

afresh. An army of 35,000 infantry and 12,000 cavalry was raised in the Netherlands, which, led by Counts Egmont and Hoorn, and assisted by 3,000 "help-troops" from England, laid siege to St. Quentin, in 1557. In a great battle outside the walls, Egmont by a terrific charge of the Dutch cavalry, decided the fate of the day. The French army was routed. This victory saved the Netherlands from invasion, increased their territory, and raised Egmont's fame to the highest pitch. Later, this proud descendant of the old Frisian King Radbod added to his laurels by another victory at Gravelingen. To commemorate these triumphs, Philip II. built the magnificent palace of the Escorial at Madrid. Modeled on the lines of a gridiron, this wonderful pile of buildings recalls the martyrdom of St. Lawrence, after whom also is named the great "ocean river" between New York and Canada.

By the skillful diplomacy of William of Orange peace was concluded at the treaty of Cateau-Cambresis. In celebration of this treaty, the cities of the Netherlands bloomed with flowery processions by day and blossomed with the fire of illumination by night. The Nederlanders were amazingly proud of their part in the victories, and to this day the splendors of "Egmont and St. Quentin" are celebrated in the gorgeous costume-festivals which the Dutch so delight in.

At the two hundred and fifty-fifth anniversary

celebration of the foundation of Utrecht University, in the summer of 1891, the writer enjoyed seeing the fifty-fifth costume procession. Utrecht was robed in the Dutch colors, red, white, and blue, and the picture of mediæval history was wonderfully vivid. The only modern things about the procession, which was made up of students, were their numerous eye-glasses.

As hostages for the execution of all the promises in the treaty, the King of France selected four noble subjects of King Philip. These were the Duke of Aerschot, Count Egmont, William of Orange, and the Duke of Alva.

While in France, an incident took place which gave William of Orange his title in history. As matter of fact, the peace between Henry II. of France and Philip II. of Spain had been concluded with one purpose in view, as advised by cardinals and priests. Both sovereigns were to massacre the Protestants in their dominions, and in the Netherlands the Spanish troops were to be employed for this special purpose. The Duke of Alva was in the secret, and King Henry supposed that William of Orange was also. When out hunting one day Henry unfolded the horrible scheme. William listened in perfect silence, as if he knew all about it. He betrayed no abhorrence at the work coolly proposed by their Most Christian Majesties who reigned by the grace of God.

In *Nederland* the popular joy was soon turned into mourning when the truth was known. Philip left *Nederland*, taking ship at *Flushing* for *Spain*. Fourteen new bishoprics were erected in the *Low countries* and the *Inquisition* reinforced. The murders in the name of God, the barbarous burnings, flayings, and bone-smashings in the interest of the church, went on. One has but to visit the rusty old tools of torture kept in the museums at the *Hague* and *Amsterdam*, to see what engines of hellish cruelty "religious" men can invent in order, as they say, to glorify God. One must be a doctor in order to appreciate fully the fiendish horrors of the torturing tools used for each sex.

Goaded and at bay, the *Dutchmen* paid back their tormentors in their own coin. The excesses were not all on one side. Bands of desperate men seized priests and monks and mutilated them. Later on, Protestant fanatics at *Ghent* and *Bruges* burned alive Roman Catholic priests at the stake. Thousands of skilled workmen and business men, knowing that neither life nor property was now safe under the *Inquisition*, fled to *Germany*, *England*, and the other Protestant countries.

As a knowledge of the Bible spread, tens of thousands of people deserted the churches. In the open air, beyond the city walls, they sang psalms and listened to the preaching of the Reformed ministers. While on the one side the

people were becoming desperate, the nobles held aloof from the government. When, however, the troubles became so great that the land was threatened with ruin, the Netherlands noblemen formed a league to protest against the Inquisition and the presence of Spanish troops. They rode into Brussels plainly dressed and unarmed, and marching four abreast into the council chamber, petitioned the Duchess Margaret to suspend the Inquisition and send an envoy to the king. While Margaret, with a woman's heart, and deeply touched, shed tears over the piteous appeal, one of her counselors named Berlaymont spoke of the petitioners as "a troop of beggars."

The dropping of that word *gueux* (beggars) was as the touching of an electric button that fires a mine. A banquet was held on the same evening at which three hundred nobles were present. All agreed that it was no shame to be beggars for their country's good. "Long live the Beggars!" rose the cry from every side. Count Brederode went out, and soon reappeared with a wooden platter, such as the begging pilgrims and mendicant monks carried and in which they received food and alms. He pledged the whole company to the health of "the Beggars," and the cup went merrily around. Attracted by the sounds of revelry, William of Orange and Counts Egmont and Hoorn joined the company and united in the pledge.

Born in a jest, the cry of "the Beggars" became the watchword of liberty which was to ring out on many a bloody field. Seriously, these noblemen clothed themselves and their wives and children in the beggar's dress of coarse gray. On their caps they hung small wooden cups such as beggars used, and from chains on their breasts, gold or silver medals. On the one side of these was engraved the image of Philip, on the other a beggar's wallet, with two hands joined, and the motto "Faithful to the King, even to bearing the beggar's bag."

The badge was now seen and the cry heard all over the country. The medals made of copper or lead were bought by the people and hung on their hats. Sailors on the sea and workers on the street gloried in being Beggars. Though warned of the penalty of death, they attended the outdoor meetings beyond the walls of the city, and therefore out of the jurisdiction of the magistrates. They sang psalms and listened to the sermons and harangues, as before, but now they went armed for resistance.

William of Orange, recognized by all parties as the man to keep the peace, went to Antwerp to prevent, if possible, the impending outbreak between the Roman Catholics and the Protestants. The confederated nobles also gathered at St. Trond. At the request of the Duchess Margaret, they were met by William of Orange and Count

Egmont. Bolder than ever in their demands, they advised her to follow the counsel of Egmont, Hoorn, and William, and to call a meeting of the States-General. After conferring with her council, Margaret wrote Philip, advising him not to yield to their terms.

By this time Protestantism in a threefold form possessed *Nederland*. The Anabaptists, who were very numerous in *Friesland*, were largely of the lower classes. The Lutherans had wealth and influence, but were moderate. The Calvinists were democratic in tendency, stern, zealous, and uncompromising, and were now probably in a majority among the Protestants. Yet, up to this point, many of the best patriots and reformers were Catholics, and worked hand in hand for the relief of their country from injustice, and for *Nederland* against the cruelties of Philip and his advisers.

When a long-gathering storm breaks, it cannot be expected that the ground will simply be wet, and the harvests refreshed. The lightning will rend, wind destroy, and rain floods wash out. Wisdom on the part of Philip might have averted the storm, or drawn the lightning from the surcharged clouds harmlessly to the earth. As it was, the tempest burst, and henceforth the Roman Catholics took sides with the Spanish government, while the Protestants were compelled to fight to the bitter end. With a rapidity which, in the

days before telegraphs, seems more miraculous than electric, an impulse to destroy all images seized the people. The popular fury spread like prairie fire, and in three days the churches were made bare, or filled with the rubbish of broken statues. Altars, screens, carvings, pictures, images, and libraries were smashed with hammers, torn with shears and pincers, tumbled into the street, or burned in bonfires. Nothing was spared that was to the angry people a symbol of superstition or cruelty. Sacred oil and wafers, and all priestly implements and equipments roused especial hatred. Little or no robbery or personal violence was committed. Monasteries and nunneries were cleaned out with axe, hammer, broom, rake, and fire. Their wine cellars were emptied, and their books torn, burnt, and scattered.

From this time forth the purged cathedrals and church edifices in *Nederland*, shorn of their chapels, cleansed of candles, incense, pictures, images, and all that suggested the Inquisition, Rome, or anything parasitic to simple Christianity, became plain meeting-houses or places of worship. Religion was to be enjoyed through the intellect and not through imagination, feeling, and the senses. The church walls were whitewashed, and the family pew introduced. The pulpit alone took the place of the altar, and simplicity ruled where art had reveled. The Reformed Churches of the

Netherlands, though still "sitting under the cross," and not yet in peace, began thus their life amid stormy scenes. Their emblem was the lily among thorns. In the eyes of the Dutch Protestants, from amid encompassing perils, up and apart from Roman heresies and worldly entanglements, the pure white flower, fragrant and unstained and beautiful in the eyes of God and man, rose to be the joy and delight of *Nederland*. Suggestive of no artificial colors or garish artificiality, but simple, natural, pleasing to the Master who loved her, the lily of Holland became the emblem of the Dutchman's faith. We shall see how and why, in a few months later, the coat of arms of William the Silent, who was even at this time obediently Roman Catholic, became the accepted symbol and banner of the Reformed Churches in *Nederland*.

CHAPTER XIX.

THE FIRST BATTLE — HEILIGER LEE.

THE acts of the iconoclasts were severely denounced by William of Orange, as well as by others of the popular party. William was a man who believed that Christians of every name and form of worship should live peaceably together. Though a Roman Catholic, he believed in the right of every man to worship God according to the dictates of his own conscience. He hated both the fanaticism of the Calvinists and the cruelties of the Papists. His was a noble soul, far ahead of the age in which he lived.

On the brink of a great revolt, Margaret vacillated, but at the dictate of Philip she began to sow dissensions among the nobles, so as to break up their union. She flattered the Roman Catholics, telling them that the king would pardon and richly reward them when he returned to punish the heretics. She was only too successful. About one third of the Netherlandish nobles were won over to the royal side, and the confederacy was dissolved.

Margaret scarcely waited to throw off the mask. In addition to the foreign troops on the

soil, she raised seven regiments, and distributed them in garrisons throughout the country. Her pretext was the punishment of the image-breakers and those fomenting sedition. The services of the Reformed Churches were prohibited in many places, and the ministers thrown in prison.

William of Orange was more than a match for Philip. He could not be deceived by kings' favors and professions, even when Philip wrote to him with his own hand. William knew that the weakness of kings was lying, even to perjury. Besides, Philip had been absolved of the Pope from the oath he had taken at his accession to the throne. "To fight fire with fire," William hired a spy in Madrid to furnish him with copies of Philip's letters. At a salary of three hundred crowns a year, a clerk employed by the king's secretary kept William well informed. He thus learned the decision of the king to send the Duke of Alva with a great Spanish army to the Netherlands. When Egmont was warned by William of the impending dangers, he refused to believe that his life was in jeopardy. The two friends parted with tears, and William retired to Nassau in Germany. Brederode fortified himself in Vianen, a Dutch town on the Rhine.

When the council was held in the Spanish capital, three members urged mercy, wisdom, and patience. The others, led by the infamous Cardinal Granvelle and the Duke of Alva, pressed

the policy of torture, fire, and the headsman's axe. As this also accorded with the views of Philip and the Pope, it was adopted. Alva was a soldier and a bigot, a fighter who took his conscience from the priests. The Spanish clergy and the nobles approved of the expedition, and besides rich gifts and tokens of favor, many of them accompanied the army in person. They expected to break the neck of heresy, and share in the rich spoils. The king, mixing finance and religion, also hoped to fill his empty treasury.

The finest army in Europe, the larger part of it equipped with muskets, entered the Netherlands in August, 1567, over twenty thousand strong. It was composed of veteran Spaniards, Italians, and Germans, and under superb discipline. The work of vengeance began immediately, and in a few weeks the bodies of hundreds of fresh victims, dead but unburied, poisoned the air. Not content with torture, hanging, burning, and beheading, the duke ordered the corpses to remain on the gibbets, stump-crosses, or wayside trees, as a warning to heretics.

These bloody acts quickened a great movement that had begun with energy even before Alva's army arrived. Tens of thousands of the best people in the southern, or Belgic Netherlands, fled to England. In small boats, fishing smacks, on rafts, or trading vessels; merchants, shop-keepers, mechanics, farmers, left their homes. Crossing

the Channel, they settled in London and the coast towns of southern and eastern England. Most of these refugees were intelligent, industrious, Bible-reading people. They introduced many new industries and inventions, and profoundly affected the religious, social, and manufacturing interests of England. The number of Netherlanders who, during "the troubles in the Low Countries," entered Great Britain, was not far from one hundred thousand.

Probably a majority of these Protestant refugees became subjects of Queen Elizabeth. Many also changed their names or gave them an English form by pronunciation, translation, or spelling: the Kuypers becoming Coopers; the de Witts, Dwights; the Timmermans, Carpenters; the Groens, Greens; the Pickhardtts, Packards, etc. Their descendants were mostly sturdy Protestants, usually Independents, and were numerous in the Parliamentary army under Fairfax and Cromwell. Not a few of the grandsons of these Dutch refugees emigrated to the American colonies. Some of the bluest blood of New England was Dutch before it was English. Many Americans who to-day boast of their "unmixed English stock" are descendants of Dutch ancestors who lived in the Netherlands until Alva's time.

Counts Egmont and Hoorn were arrested early in September, 1567, and in June of the next year were beheaded. The death of these nobles, of

such high rank and eminent services, filled the Netherlanders with anguish, horror, and detestation. Blood shed on the scaffold is remembered long after the blood of the battle-field has been forgotten. Not a few brave men vowed never to shave their beards until they had avenged the death of Egmont and Hoorn.

William of Orange was summoned to trial, and on refusing to appear was outlawed. Even the envoy sent to King Philip was beheaded in Madrid. Margaret the duchess, finding her authority reduced to a shadow by the establishment of the Council of Troubles, insisted upon and received her dismissal from office.

Alva was made governor-general, and proceeded to trample into the mire the last shreds of Dutch liberty. The people called the Council of Troubles the Council of Blood. Alva feared attack from the Protestant princes of Germany. He fortified the frontier towns, and hastened the completion of the citadel at Antwerp.

Let us now see what the patriots were doing. William of Orange, finding no hope but in the sword, had commissioned his brother Louis to enter Nederland with an army, for the purpose of “restoring freedom and liberty of conscience to the inhabitants, and of preserving the provinces for the king in their former prosperous condition.”

This was the golden age of fictions in law.

What to-day we should consider as a joke was then solemnly and religiously proclaimed. We shall see that until 1581 the Dutch, in fighting for their liberties against the king, professed to fight "for their king." In the same way the commissions of the English Parliament to its officers were issued in the name of Charles I., that is, to the very men who fought against him and afterwards put him to death. In like manner, the battle of Lexington was fought in the king's name, on the technical right to "proceed unmolested along the king's highway," — a right with which the king's troops had interfered. Wonderful are the ways of law and the fictions of loyalty, but both William and the Dutchmen were lawyers. His brother Louis was the Sam Adams of the Dutch revolution, a determined partisan, but also a bold soldier. Moving from Embden in Germany with such troops as he could raise, he entered *Nederland* April 24, and took up a position near Heiliger Lee.

A battle, almost as long as the eighty years' war, has raged among Dutch antiquaries as to the meaning of this name, whether holy lea or holy lion. In Teutonic days Hermann, the liberator of Germany, had here battled victoriously against three legions. Here, also, out of the swamps, the spectre of Varus had risen, to warn Germanicus of the danger of trying to repress Teutonic freedom. Three centuries before, the sea, rushing in,

formed the Zuyder Zee and the Dollart, but most of the swamp land had since been reclaimed for tillage. In Christian ages an abbey had been built here, and the name "holy lea" had been given to the land around it.

The battle that ensued on the 23d of May, 1568, between the "Beggars," intrenched, and the Spaniards attacking, was the true Lexington of the Dutch War of Independence, and opened a conflict of eighty years. The Beggars were ranged in two squadrons, the pikemen being flanked by musketeers; with the cavalry in front. The only roads were dykes, and on all sides were abysses of mud and ooze. The commander of the Spaniards knew the nature of the battle-field, but the braggart soldiers did not. When the Dutch cavalry purposely broke under the fire of the Spanish field-pieces, the Spaniards rushed forward, as they supposed, to easy victory. They were soon stuck fast, or floundering helplessly in the deep mud. While in this plight, the shot-men of the smaller square took easy aim and slaughtered them by the score. At the same time the pikemen, with their shafts sixteen feet long, and tipped with iron points, charged and impaled or forced into the mud those trying to escape. The rear guard of the Spaniards was broken up by a sudden charge of the smaller squadron, which had moved around the hill. The patriots fought under their banners, inscribed with "Freedom for father-

land and conscience," and "Now or never, to retrieve or to die."

With dry feet, the army of Louis had sent six hundred Spaniards to a bloody death and muddy grave; had taken all the enemy's baggage and money, besides the six field-guns named after the notes of the musical scale, *ut, re, mi, fa, sol, la*. Only a few of the Beggars lost their lives, though one of them was Count Adolph, the first of the four brothers in the family of Orange who were to die for Dutch liberty.

When the Duke of Alva heard the news he resolved to march in person against these bold Beggars. He first issued a decree of banishment against William of Orange and his brother Louis, razed to the ground the Culemburg palace in Brussels, where the Beggars first met and formed their confederacy, executed eighteen Netherlanders of distinction on the morning of June 1, and, on the 4th, at Brussels, as we have already stated, had Counts Egmont and Hoorn decapitated. He then marched to the frontier, and at Jemmigen won a bloody victory. He butchered seven thousand of the troops of Louis and ravaged the country.

Heiliger Lee was forgotten in the awful defeat and slaughter of Jemmigen. In this respect it is like our own battle of Alamance in North Carolina, May 15, 1771, which is practically unknown to popular American history. Because of the de-

feat of Louis, Heiliger Lee was still further overshadowed by Brill five years later, which, like our own Lexington, led up to final success. Nevertheless, at the three hundredth anniversary of Dutch independence in 1868, a superb monument was unveiled in a flowery enclosure at Heiliger Lee, near Winschoten. It represents Batavia with the shield of liberty, and beside her an enraged lion, while beneath her lies the young hero, Adolph of Nassau, "dead in his harness."

CHAPTER XX.

BRAVE LITTLE HOLLAND DEFIES SPAIN.

Now that the war had actually begun, we need only glance at it in outline and not burden ourselves with the details.

Striking as were the movements in camp and cabinet, in battle and in politics, a movement equally important to the world's welfare went on in the mind of the father of his country, William of Orange. Hitherto he had been a Roman Catholic, not especially devout or zealous, nor often thinking deeply of religious truth, yet always counseling toleration and charity. The Calvinists and Lutherans thought they could not live with each other; William believed they could, and advised them to do so. He believed that truth was able to take care of itself. When this prince saw into the designs of kings to slaughter their subjects for changing the form of their faith, he was led to reflection. When outlawed, exiled, with a price set upon his head, and the cause of freedom desperate, then William was led by degrees to be a deeply religious and sincere Christian man. Step by step he advanced until, in 1573, he publicly worshiped with a Reformed church.

William himself chose that form of the Reformed faith known as Calvinism, but in doing so he became far more than a Calvinist or a sectarian. His faith had deepened; religion became more of a reality. It was no longer a mere matter of politics or tradition, but in his own soul he believed that the Anabaptists and the Roman Catholics, Lutherans and Calvinists, were equally Christians. They were seeking God, each after the way which, in answer to prayer, seemed to be good to him. He believed that they all, being children of one Father, should live lovingly together as his children. He hated persecution and cruelty done in the name of religion. He had faith, hope, and the greatest of the Christian virtues, charity. He placed upon the centre of his coat of arms the seal of the city of Geneva, a shield with a white cross upon it, in token of his Protestant faith and his adherence to the principles of the great reformer.

After the army of his brother Louis had been cut to pieces in the extreme northeast of Netherland, William summoned the Dutch people under his flag for another attempt to regain their liberties. Selling his plate and jewels, and mortgaging his estates, he raised an army of twelve thousand men,—Germans, French, and Netherlanders. His banners were inscribed with mottoes and emblems like these: “By the Divine Favor,” “For the King, for the Law, for the People.”

On others was painted the mother pelican feeding her nestlings with blood from her own bosom. William's own motto was, "Tranquil amid raging waves."

His first campaign proved a failure. Alva was a consummate soldier, and knew that without provisions, money, and further recruits his foe, with his unseasoned militia, could not keep the field. He therefore avoided battle, but devastated the country, starved his enemy, and waited. Unsupported by nobles, burghers, or people, without money to pay his mutinous troops, who would not serve in France with the Huguenots, William marched to Strasburg and disbanded his forces.

The cause of liberty was now, to all appearance, utterly hopeless. Alva set up a statue of himself at Antwerp, proceeded to enforce all the king's decrees, set the bloody machinery of the Inquisition in more rapid motion, laid fresh taxes on the people, and persevered in wresting away the charters of the cities.

Now it was that brave little Holland rallied to the front as leader of holy revolt. Leyden refused point-blank to deliver up her charter of privileges, and resolved to defend her rights. Further: Paul Buys, pensionary of this city republic, made a journey to Nassau-Dillenburg, where William was waiting patiently, alert and vigilant, for a turn in events. Leyden's attitude cheered his soul.

By the advice of Admiral Coligny of France, William now resolved to win by the sea and the sailors. The fight would henceforth be on water. He at once issued commissions to privateers, and the terrible "Water Beggars" began their work. Driven away from the ports of England, a band of these desperate patriots set sail for the Texel to capture a Spanish man-of-war lying there. Their twenty-four ships were commanded by Van der Mark, who had seen Egmont's head fall. Then and there he vowed never to clip his hair nor shave his beard till he had avenged the count's death. With straps across their breasts marked "Better Turk than Papist," these long-haired and bearded men, at once saints and desperadoes, started on their errand. They had enlisted for life.

Wind and storm drove them into the Maas and before the town of Brill, April 1, 1572. Capturing the place, they touched not a hair of the head nor a stiver of the property of the citizens, but they hanged thirteen monks and priests, and cleaned out and whitewashed the churches. One still sees to-day the broken stonework in the ancient house of worship, while hard by remains the time-eaten gateway of the monastery grounds, now given up to the cultivation of cabbages and potatoes.

Brave little Holland now advanced farther as standard-bearer, with the orange, white, and blue

flag. Within three months the Beggars had taken many places, and every town in Holland of any importance, except Amsterdam, had raised the Orange colors. William now came into Nederland, and at once began to issue orders in his own name and that of Holland. He restrained the excesses of the Beggars, who were apt to be too Spanish in their behavior after victory.

It had come to pass that nobles and burghers having been timid, hesitant, and cold, the people first rose up to follow him. The revolt first of Holland and then of all Nederland was a movement of the people. Henceforth the battle-cry of "Oranje boven!" ("Up with Orange!") was from the people's heart. It meant national unity, power, victory. The long friendship of the Dutch people with the House of Orange here begins in earnest, — a friendship still as strong as death, as unyielding as Sheol.

Alva met brave little Holland with all his energies. He sent his fierce *tercios* to seize Naarden and butcher the men, women, and children in it. This they did. The corpses were left unburied in the streets, and the place was made a desert.

By this time the conscience of British Protestants was beginning to awaken. Englishmen saw that if the Netherlands went down before mighty Spain, their little country must follow. Volunteers, singly and in companies, now came over to help the Dutchmen. Henceforth we shall hear of

Scotsmen and English lads and men, with pike and musket, standing shoulder to shoulder with the men of the dykes against the Spaniard. In republican *Nederland* began the training of the men who afterwards made military records in America. For fifty years the chief history of the British army was wrought out in the Netherlands.

Haarlem was next marked for destruction. Poor and weak as they were, the citizens began the defense against Don Frederic and his veterans with their heavy artillery. The garrison of Germans, Scots, English, and *Nederlanders*, numbering less than two thousand men, was reinforced by Catherine van Hasselaar and her corps of three hundred women, who handled spade and pick, hot water, and blazing hoops of tar during the assaults. Over the ice of the frozen Haarlem lake, the *Leydeners*, directed by William, sent food, powder, cannon, and men.

Alva had the dykes cut, and a fleet of sixty vessels got into the lake when the ice had melted. Then Haarlem had no communication with the world outside, except by carrier pigeons. All avenues of escape being cut off, the provision trains and reinforcements destroyed by the Spaniards, and the Haarlemers being at the point of starvation, the heroic siege of seven months, with its savage brutalities on both sides, ended. Probably ten thousand Spaniards lay buried in the

sand and ooze. The Scottish and English soldiers of the garrison were hanged or drowned, and the Reformed ministers beheaded.

Alkmaar was the next town singled out for destruction. Sixteen thousand Spaniards under Don Frederic, son of Alva, began the siege, expecting it soon to fall like Haarlem, its garrison being no larger. The hated foreigners were met in the breaches by men and boys, women and girls, who fought with pike, sword, stones, fire, and hot water for a month. Then, with the wolf of famine baring his teeth in their faces, the people of Alkmaar, which means "All sea," resolved to give the Spaniards an object lesson in Dutch geography. Most of this part of Holland lies from twelve to fifteen feet below the level of the sea. The Alkmaar people cut the dykes and again made the country all sea. The flood nearly drowned the Spaniards, who broke camp and returned to Amsterdam, where the don rejoined the duke, October 8, 1573. As the stars in their courses fought against Sisera, so the sea and its waves baffled the skill of Alva.

A few days later, the Dutch sailors won a naval victory in the Zuyder Zee. Having little ammunition, they butted the big ship with their smacks and fought at close quarters. Among the Spanish prisoners taken was Bossu, who led the massacre at Rotterdam. This battle and its results made Amsterdam an unsafe place for the Duke

of Alva, and he left the city at night secretly, and without even paying his debts. During all this time William of Orange was unceasingly active, and the news of the capture of Geertruydenberg by one of his officers raised fresh hopes among the patriots.

After all the blood shed, Alva had practically failed. Unable to get money from either Spain or Nederland, he was obliged to summon the States-General at Brussels. Brave little Holland sent an address advising the other provinces to resist Alva. She declared her purpose to defy injustice until every town and man were destroyed. Alva now asked and received his recall. In November he left the Netherlands forever. His successor was Don Louis de Requesens, Governor of Castile.

In the campaigns which marked the year 1574, William of Orange lost two brothers, Louis the hero of Heiliger Lee, and Henry of Nassau. Leyden was besieged and heroically defended. The Spaniards were especially determined to win this defiant city, the very heart of Holland, in which the first systematic resistance to Alva had been made. Valdez the commander built sixty-six forts around the place, and so severe was the blockade that no succor by land was possible.

William of Orange and the States met at Rotterdam and resolved once more to call in the aid of the sea. "Better ruin the land than lose it,"

was their vote. After five months, when famine had begun and the plague raged in Leyden, the dykes were cut at Schiedam and Delfshaven, and the rich farming country was flooded for twenty miles. A fleet of two hundred flat-bottomed boats loaded with herring and bread for the besieged, powder and ball for the Spaniards, moved upon the artificial ocean. On the 3d of October, after desperate fighting between the Water Beggars, led by Admiral Boisot, and the Spaniards, Leyden was saved.

Like true Dutchmen who love the good things of life for the mind as well as the body, the Leyden people chose, as guerdon of their valor and constancy, from the hand of William, a University. On the 8th of February, 1575, the charter, in the name of King Philip, of course, was given. The Dutch, knowing that intellectual and spiritual freedom was even more important than political liberty, had, beside their free public schools and academies, five national universities. These were at Leyden, Franeker, Groningen, Utrecht, and Harderwyk.

CHAPTER XXI.

THE DUTCH UNITED STATES.

WAR and diplomacy continued, but the details need not detain us. Don Louis di Requesens died in 1576. The famous compromise called the Pacification of Ghent gave quiet for a while, but the proceedings of Don John of Austria, the next Governor-General of the Netherlands appointed by Philip, were in violation of it. The popularity of William the Silent continually increased. To his high office as stadtholder was added that of Ruwaard or Governor of Brabant, an election which came about through a popular uprising. William now hoped to bring about a union of the seventeen provinces of the Netherlands. To such an end he had been working for years. He at once enlisted the services of his brother John, Stadtholder of Gelderland. The result was the formation of the Union of Utrecht, January 23, 1579.

Describing this pivotal event as interpreted by later events, and in modern language familiar to Americans, this was what took place. The seven states of Holland, Utrecht, Zeeland, Overysse, Gelderland, Friesland, and Groningen formed a

federal republic, with a written constitution, under the orange, white, and blue flag. Under this constitution the Dutch republic was to have a career of two centuries. Their motto was, "By concord, little things become great," or in free translation, "In union there is strength." The Union of Utrecht made *Nederland*.

There were negotiations for peace, and mediation between other sovereigns and the King of Spain, but these came to naught, and the war went on. The Dutch statesmen, good lawyers as they were, had hitherto done everything in the name of the king, just as our fathers fought at Lexington and Bunker Hill in the name of George III. They even offered the sovereignty of *Nederland* to the Duke of Anjou, but in 1581 they deposed King Philip, renouncing his authority, and on the 26th of July published to the world their Declaration of Independence. In this the Dutch gave the English their great precedent and example for the deposition of James II. in 1688, and the Americans for their act of July 4, 1776.

Philip now prosecuted the war with renewed vigor. Failing of success in either the cabinet or the field, he hired assassins to kill the one man who was more than his match. After repeated attempts, a villain named Balthazar Gerard succeeded. While at Delft, with his wife and sister near him, and wearing the badge of the Beggars

on his breast, William was shot by the fanatic, who died, under the tortures usual in those days, glorying in his atrocious deed.

For a while the Dutch, still imagining that a king was needed, did not act very much like modern republicans. They offered the sovereignty first to the King of France and then to Queen Elizabeth of England. Fortunately for Netherland, neither of these would take it, so the Dutch fought out the battle by themselves, becoming more democratic in religion and more republican in state. They turned to Protestant England for help, but at first found it slow in coming. Finally, when Elizabeth thought that the loan of money was safe enough to be a profitable investment, she permitted the London merchants to lend the States-General one hundred thousand pounds sterling. As security for the repayment of the loan, she required that three towns, Flushing, Rammekens, and Brill, should be put, as it were, in the English pawnbroker's shop, that is, should be garrisoned by English soldiers under an English governor.

One of the lads who accompanied the queen's commissioner to Holland, and who slept with the big iron keys of the gates of these three towns under his pillow, was William Brewster, who afterwards advised the Scrooby Independents to seek freedom in Holland. He lived eleven years in Leyden, and helped, with the Pilgrims, to settle Massachusetts.

Evidently Queen Elizabeth dallied with the Dutch proposals as she did with those from her lovers, like the coquette she was in affairs of state as well as matters of love. She would be sovereign of *Nederland* if it suited her. She did not approve of subjects revolting from their sovereign, yet she knew the Dutch cause was England's also; for, as soon as Philip had put his foot on the neck of the Dutch Republic, he would crush her kingdom. Brave little Holland, that had thrown off the yoke of Philip several years before the United States of *Nederland* had done so, was really fighting England's battle. Elizabeth therefore dispatched a force of five thousand infantry and one thousand cavalry to fight under the Dutch flag and to be in Dutch pay. The Earl of Leicester was appointed governor-general of her forces in *Nederland*.

Either the Dutchmen lost their heads in joy over the English alliance and the solid aid given, or else they meant by their act to secure Elizabeth as a principal in their struggle with Spain, for the States-General made Leicester their governor. They conferred more power upon him than they had given to William of Orange, though not more than they would have done had William lived. They soon repented of their folly, and, fortunately, Elizabeth recalled Leicester before he had done much mischief.

Not a little harm, however, was done by "the

English party " in Nederland to the cause of freedom. Among the officers was a shamefully large number of thieves and traitors, who drained the Dutch treasury and sold out their posts to the Spaniards. Most of the English officers and men, however, were fine specimens of manhood. Maurice, the son of William, who now conducted the war, declared that he liked to get hold of the fairfaced lads " while they had English beef still in their " stomachs. Among their leaders were the brothers Sir Francis and Sir Horace Vere, and the chivalrous Sir Philip Sidney, from whose writings the Latin legend on the seal of the State of Massachusetts has been taken : " By the sword she seeks calm quiet under liberty." Beginning with 1585, it may be said that for fifty years the scene of the history of the British army was in the Low Countries. In the English ranks, or serving as officers, were the men who afterwards were explorers, military advisers, or commanders in America : Sir Walter Raleigh, Ferdinando Gorges, John Smith, Miles Standish, Lyon Gardiner, Samuel Argall, Edward Wingfield of Virginia, Jacob Leisler, and many others. The military terms " forlorn hope," " life guards," and others, now in use in English, date from this period, and are only mispronounced Dutch, while most of the Spanish words turned into English and employed in the army were introduced into England in the sixteenth century.

In Holland these Englishmen imbibed republican ideas and caught the spirit of liberty which, a generation or two later, resulted in the overthrow of the tyrant Charles Stuart and the formation of the English commonwealth. Many of the officers and soldiers married Dutch wives, for the modesty and grace of the maidens attracted the Englishmen in the garrison towns, and they found social life in *Nederland* very agreeable.

Probably the most famous of these allies was Sir Philip Sidney, who was mortally wounded in a convoy-skirmish near Zutphen, and died at Arnhem. In the agonies of thirst, instead of drinking the cool water brought him, he ordered it to be given to a common soldier saying, "Thy necessity is greater than mine." The incident illustrates not merely the chivalry of Sidney, but even more the low estate of the average English soldier, and the social gulf between a nobleman and a commoner. It was quite different when, after serving among the Dutch republicans for a generation or two, the chasm was narrowed. Then, officers and men were more on a social level, and while England had a republic, the "common" soldiers were "privates."

CHAPTER XXII.

SPAIN RECOGNIZES THE REPUBLIC.

MAURICE, the son of William of Orange and Anne of Saxony, was born in 1567, the year of the coming of Alva. He became the ablest soldier in Europe. On one of the Dutch medals we see the picture of a boy who has dipped a leather disk in water; with this he is able to lift a brick after he has pressed the "sucker" flat and tight with his foot. This shows how science conquers difficulties. On a medal struck at Utrecht in 1602 is the same device, in which a farmer is represented lifting easily a great millstone. The motto is *Ars grave tollet onus* (By art a heavy burden is lifted).

So Maurice, who had studied the campaigns of Cæsar and the ancient masters of strategy, tactics, and war engineering, became first the dangerous rival, and then the superior of the ablest Spanish generals. The army and navy of the United States were greatly improved, and the best relations established between the troops and the farmers. The Dutchmen, now thoroughly aroused and cool-headed, prepared to fight for a century, if necessary, until their freedom was

gained. Money must be had, and this they purposed to earn by farming and honest trade, as well as by the occasional capture of a Spanish silver fleet on its way home to Europe.

The war from this time on became more like a skillfully played game, and consisted largely of engineering operations. Hence, its detailed story is not interesting. The sieges of Antwerp and Ostend and the battle of Nieuwport were leading events. Maurice went steadily on, capturing city after city, reducing the Spanish army, making prisoners, and winning more strength for the Union.

Trade with the East Indies was soon opened, for the Dutch had obtained copies of the charts of the Portuguese, to whom, with the Spaniards, the Pope had once divided the unexplored world opened by Columbus and Da Gama. The far East and the Spice islands become sources of immense wealth to the Hollanders. In 1598 Dutch ships entered the seas of China, and in 1600 one of them reached Japan. The Dutchmen found that their butter and cheese were not wanted by the rice-eaters of Asia, but they quickly learned the demands of the markets, and profited by their knowledge. Later on, the famous Dutch East India Company was established, followed by the West India Company. It was their excellent business qualities, backed by their sound financial policy, that enabled the *Nederlanders* to bear the strain of the long war.

Furthermore, since the southern Netherlands had weakened, and, weary of the burdens, surrendered to Spain, thousands of the best business men and skilled artisans had emigrated to Netherland, settling mostly in Holland. This accession of a large body of devout, able, and intelligent Protestants greatly enriched and strengthened the republic.

One of the most eminent of these men from Belgic Netherland was Usselinx, who was the moving spirit in the formation of the West India Company, which sent forth the explorer, Henry Hudson, after whom the great river of New York State and North America's largest bay are named. Colonies were also formed in different parts of the world. The Dutch proved their ability in a line of enterprise in which so many nations fail,—colonization. With almost every colony went, besides traders, mechanics, and farmers, the domine, or minister, and the schoolmaster. The church and the school were among the first buildings erected and put in use, not only on Manhattan Island, and along the Hudson, Mohawk, and Raritan rivers, but in the East and West Indies.

Despite the war on their own soil, the works of engineering, dyke-making, and pumping out wet lands went on. Even before peace came through truce, the fishes in the Beemster Lake, a few miles north of Amsterdam, had to vacate their feeding-grounds, and make way for cattle. Begun

in 1608, with forty mills in constant operation, the work of draining a lake twenty-four miles in circumference was finished in 1612. The polder yielded eighteen thousand acres of fertile land, and richly repaid the stockholders. To-day there are still rich farms and large herds of milk kine on the Beemster polder where once was salt sea.

At last Spain, with the silver mines of America at her back, and the finest army in the world, had failed, after a war of forty-one years, to break the neck of *Nederland*. The conflict at its beginning seemed like that of armed Goliath against a shepherd boy. Some Power arranges it that neither Goliath nor the heaviest battalions win. Glad to have rest to recruit his empty treasury, and to gain strength for a final effort, Philip yielded. A truce of twelve years was proposed, and, after much discussion of *minutiæ*, signed April 12, 1609. It was to take effect in Asia, Africa, and America. Spain virtually recognized the Republic of the United States of the Netherlands as a union of free, independent, and sovereign states.

CHAPTER XXIII.

STATE RIGHTS, SECESSION, AND UNION.

THE chief danger of Protestantism is its tendency to split up into sects. The principal peril of a republic is in secession. Philip III., unsleeping enemy of Nederland, knew this, and one reason for his making a truce was the hope that the Dutch heretics would tear each other to pieces. Between preachers and politicians, he thought the heretical republic would fall an easy prey.

We Americans know by experience something both of secession and of the difficulty of holding all parts of a republic in union. Before our Constitution was framed, our fathers had great trouble in keeping the States in union during the war of the Revolution from 1776 to 1783. From 1783 to 1787, the critical period of our national history, the troubles multiplied until they became intolerable. Even after the Constitution had been framed, the friction between the States which were agricultural and southern, and those which were commercial, northern, and seafaring was great.

Driven from the sea by embargoes, the Eastern States became manufacturers. When the war

of 1812 was at its height, the Hartford Convention was called in the interest of State Rights. Later, John C. Calhoun represented the extreme doctrine of State Sovereignty. Webster and Lincoln stood for union. After the civil war of 1861-1865, new questions between East and West arose, and fresh problems of finance and government still demand the highest wisdom of our statesmen. The records of *Nederland* shed light on our national history at many points.

The Dutch Republic had all these problems, in one form or another, two centuries before they vexed our fathers. Almost all our words and phrases about union, state rights, secession, coercion, "the Union must and shall be preserved," etc., were heard in Dutch before we uttered them. These terms, nearly unknown in a monarchy, but common in a republic, have come to us from *Nederland*. The Dutch did not have our modern newspapers, but their books, pamphlets, broadsides, and printers' bills, quickly stuck on walls, pumps, curb-stones, and bridges, though now two or three hundred years old, read and sound wonderfully American. Page after page of the Dutch books read to an American like a family diary.

The truce of 1609-1621 brought peace in the camp, but not in the town or the church. The forces of union and secession at once became rampant. Maurice, the stadtholder and soldier, was as our Lincoln, and stood for union. Bar-

neveldt incarnated state rights and Calhounism. Maurice was the first soldier of Europe, but not very much of a statesman. He relied for advice upon Lodewyk, the stadtholder of Friesland.

Like our own Calhoun, Barneveldt was a profound statesman, of pure and incorruptible life. Barneveldt wanted continued peace in order to restore the waste of war. Maurice wished the war to go on, in order to make sure of absolute independence. Barneveldt feared that the success of Maurice would be fatal to republican government. He thought the Dutch might be ruined by their newly-aroused passion for military glory.

Next to secession and disunion, the greatest danger to a republic is too much power in the central government at the expense of the states composing the republic. When president or stadtholder becomes a dictator, the republic exists only in name. Barneveldt wished to preserve the right of the states. Possibly Maurice wanted the stadtholder to be a veiled monarch.

With these two men as leaders of the war or union party, and the peace or state-rights party, respectively, it was easy for partisans to charge Barneveldt with being bribed by Spanish gold, and Maurice with aspiring to be a king. Peace was opposed to Maurice's ambition, war was against Barneveldt's plans as a statesman. The country people and the commercial and seafaring

people sided mostly with Barneveldt. The officers of the army and navy, the town and city folk, the domines or Calvinistic ministers and the officeholders and employees of the government were with Maurice.

Nederland had a legislative body in two divisions, the one representing the separate states, the other the whole nation, somewhat as does the Senate and House of Representatives at Washington. The States-General or Senate, after which the American Senate is so closely modeled, represented the sovereign states of the republic; the delegates of each state, no matter how small or large, had one vote. The nation at large was represented by a committee of thirty members of the States-General. This body, which stood for the people and not for the separate states, had charge of the conduct of the war.

Barneveldt was a member of both these houses or assemblies. He represented the populous and rich province of Holland, which paid nearly one half of the national expenses. During the war he was, and had been since the death of William of Orange, the most active statesman, the virtual ruler of the country. The archives in the Hague to-day, with their thousands of autograph papers of Barneveldt, show him to have been a man of amazing industry as well as prodigious ability and influence.

While the life of Nederland was in danger

from Spain, this great man stood by the Union, holding that the people of Nederland made the Dutch republic and were a nation. When peace came, he taught and maintained what seemed to the people the very opposite, that there was only a league of states, and, if necessary, Holland could withdraw and become an absolutely independent state. Many times had Barneveldt disagreed with Maurice in regard to military policy, but the soldier, obedient to the civil power as supreme, had obeyed, though often acting against his own judgment. In time of peace a quarrel between these two able men was sure to follow.

Outwardly, and in the eyes of most writers on Dutch history, the quarrel was between two ambitious men, the one a lawyer, the other a soldier. In the same manner, most writers have clouded the subject by their descriptions of the theological quarrels between the Calvinists and Arminians.

Besides the aristocratic classes in the cities, the lawyers were mostly on the side of Barneveldt. They were men of precedent, and talked much of kings and subjects. Even when making war against Philip, they kept to the letter of the law by defying his commands and killing his subjects in the king's name. The Arminians were also with Barneveldt because they, like Grotius the lawyer and layman, believed that the state should be supreme in religious matters, regulate all doctrines, and appoint ministers.

On the side of Maurice stood the matter-of-fact people who no longer cared for what the books said about kings and subjects, but considered that God in his providence had made them a nation. With one language, one blood, and common interests against a deadly foe, they were no longer Brabanters, Zeelanders, Frisians, or Hollanders, but Dutchmen, — “*een volk,*” “*eene natie,*” and their country was *Nederland*. They could not understand secession or the assertion of ultra state-sovereignty as any part of patriotism.

The ultra - democratic Anabaptists, demanding the separation of church and state, opposed the aristocratic Arminians. The Calvinists were, as a matter of logic and of course, on the side of Maurice, and altogether in favor of national unity.

CHAPTER XXIV.

THE UNION MUST AND SHALL BE PRESERVED.

CALVINISM never breeds poverty or arbitrary government, but makes for freedom, democracy, republicanism, popular education, and the rights of men. The scholastic Calvinism, or that elaborated in later days, is, in spirit, something quite different from what Calvin himself taught in the Genevan republic. Then it meant, first of all, that before God all men were equal, the king was no more than any other vile sinner. The elect of God, even the poor and unlearned, were higher in his sight than those who sat on thrones, whether temporal or spiritual. Chosen from all eternity to be kings and priests before Him, their standing before royal upstarts and mushroom popes gave them no concern. Fearing God, they feared nothing else. The Dutch Calvinists were democratic, calling and electing their own pastors, and ordering their church affairs by popular vote.

The only states in Nederland which had strongly opposed these democratic measures of the Calvinists were Holland and Utrecht. The Reformed Churches in Nederland, comprising a majority of the Dutch people, were united in their Calvinism,

their nationalism, and their devotion to the house of Orange. Again they raised the cry, "Oranje boven!" They cried out, "The Union must and shall be preserved."

The quarrel broke out, not on the pretexts of slavery, its extension or abolition, not on protection or free trade, but on theology. Politics were veiled under theology. In the University of Leyden, in 1603, two professors, Gomarus and Arminius, differed on the doctrines of grace and free will. The controversy soon spread on land from Leyden throughout Nederland, on the sea among sailors and fishermen, and on tongues out of Latin into low Dutch. After years of wordy war, and many local disturbances, a national synod to settle the matter was called to meet at Dordrecht in 1618. It was the demand of the people, who were bound to have their way and preserve the union, saving the state by means of the church. Democracy was on top. It was officially ordered by Maurice, who was advised by his cousin Lodewyk and urged to action by his friend Count Louis of France. The latter assured him that his oath to defend the Reformed religion required him to call a national synod.

Barneveldt by his influence in the state legislature of Holland repudiated the national synod, and began to stir up the state and city governments against Maurice and the States-General. Local troops called "waard-gelders" were raised

in Holland and Utrecht. Of the eighteen hundred men enlisted, one thousand were in Utrecht. Civil war was imminent.

The States-General had had one experience of secession when, in 1600, the state of Groningen, in which the people were mostly Roman Catholics, withdrew from the Union and refused to pay its quota to support the war. The other states resolved that "the Union must and shall be preserved." A commission of the States-General and one thousand of the national troops were at once sent into this state. The burghers were disarmed, the national taxes collected, and the most obstinate of the secession leaders sent to the States-General at the Hague to explain their conduct. This firmness in upholding the Union proved sufficient. A delegation of citizens came down to the capital to signify their loyalty and obedience. The States-General made them pay roundly for the trouble they had given. Four hundred thousand guilders was the price of audience, after which everything in Groningen went on quietly.

What Groningen had attempted in 1600, Holland and Utrecht, under the influence of Barneveldt and the powerful aristocratic party in the cities, seemed about to try in 1618. They were foiled by the decisive action of Maurice, who moved skillfully, and, as his hostile critics say, under the advice not only of his religious friend,

Count Louis of France, but also of his political adviser, Willem Lodewyk, the stadtholder of Friesland. Undoubtedly Maurice overstepped the limits of his authority and erred towards the side of despotism. Without an order of the States-General, he had Barneveldt, with Grotius and Hoogerbeets, the pensionaries of Rotterdam and Leyden, arrested and imprisoned.

The great synod, or Œcumenical Protestant Council, consisting of seventy-four members from Nederland and twenty-eight from England, Germany, and Switzerland, met at Dordrecht. Eighteen of the Dutch members were political commissioners sent by the States-General. In reality this was a political gathering, meeting under the cover of theology.

In Dutch cities one sees hotels, streets, and open squares named Doelen. *Doel* means a target, and *doelen* places where men shoot. In the hall of the Doelen the synod met. Their work was to kill secession as much as to uproot heresy. They meant to smite state right. Barneveldt's head was their bull's eye.

The Arminians were denied seats, and their condemnation was a foregone conclusion. After one hundred and forty-five sessions, from November 13th to May 6th, the Arminians were condemned. The two hundred ejected ministers had their salaries paid, and eighty of them who rebelled were, at government expense, transported out of the country.

On the evening of the 9th of May, the synod sat down to a gorgeous banquet in honor of the foreign delegates, paid for by the city of Dordrecht. Musicians with lively instruments and a female choir lent sweet strains, which mingled with the merry clink of glasses, from which Rhine wine was drained in joy. Next day each foreigner received around his neck, the gift of the States-General, a gold chain holding a gold medal. The great political-theological convention was over. It cost the United States a million guilders, or money now worth two millions of dollars.

Four days later, at the Hague, the date in modern style being May 24th, the foreign guests were treated to another sensation. In the Binnenhof, or inner court, fronting the halls of the States-General, stood a scaffold. A surging crowd of people looked up where stood a venerable man over seventy years of age. It was John of Barneveldt. Under the executioner's sword his head rolled on the boards. Deodatus of Geneva remarked, "The canons of Dordrecht have shot it off."

Grotius, the great lawyer, had been imprisoned at the castle of Loevenstein. His clever wife, who shared his captivity, had him conveyed inside a box, used for books and linen, outside the walls. Escaping to France, he afterwards wrote a book which is to-day the basis of the world's international law. Hoogerbeets died in prison.

Thus, though excesses and injustice were committed in the name of liberty and union, the national cause triumphed. *Nederland* kept not only her union of states, but also her place among the nations.

Thus, also, once, and only once in all Dutch history, democracy in the church asserted its sway and compelled the state to do its behest. The Reformed Churches in *Nederland* have interfered in politics only once. Calvinism is still nominally the official religion of the kingdom. It is rather the form of religion of the overwhelming majority of the people. Never again, in all its history, did it become as political as in 1619. Then, for the sake of maintaining the Union and stamping out secession, it upheld Maurice and condemned Barneveldt.

In theology Nemesis and reaction soon came. Within fifty years the Arminians were all back and peaceably active. Descartes taught the new philosophy of doubt. Liberalism in religious opinion became general. The bloodless but troublesome controversies of Voetius and Coccejus broke out. The former represented what was conservative and scholastic, the latter what was progressive and independent. Coccejus is usually regarded as the father of the Biblical theology which is so popular in our day. After Descartes came Spinoza, and after Coccejus, Kuenen.

It is remarkable that at the first ordination of

a Reformed clergyman in America, in 1679, the differences between the Voetians and Coccejans were manifest. The four Dutch clergymen then in New Nederland were all Coccejans, while the Rev. Petrus Thesschenmacker was a Voetian. Nevertheless he was ordained. In 1690 he perished in the Indian massacre at Schenectady, during King William's war, when Holland and Great Britain fought for the principles of the Reformation against Louis XIV., who represented Roman ideas. On the spot where the domine's ashes were mingled with those of his log parsonage, now stands a magnificent church edifice. On the stained glass wheel window are emblazoned the coat of arms of William the Silent, with this scripture in Latin, *Nisi Dominus frustra* (Without God all is vain), and the motto of the Dutch republic, *Eendracht maakt macht* (Unity makes strength).

CHAPTER XXV.

THE PILGRIM FATHERS IN LEYDEN.

THE relations between Nederland and England were in every way closer and more friendly during the war for independence than they have ever been since. Soldiers by the tens of thousands, merchants, traders, sailors, clergymen, exiles, and refugees by the thousands, visited or lived in Holland or in the other Dutch states. Many of these had their wives and children with them. Among the most touching inscriptions on the tombs in the Dutch churches and cemeteries are those in memory of English wives, sweethearts, and children.

Probably an average of twelve thousand English-speaking people lived in the Low Countries from 1580 to 1640, the great majority being in the republic. The English military commanders sometimes complained of the frequent marriages between their officers and men and the Dutch maidens, as tending to weaken discipline. The great number of people from Scotland visiting or settling in Holland is recalled to-day by the Scottish dyke in Rotterdam, Scottish names of Dutch families, and "Scottish apothecaries," to whom English is unknown or a strange tongue. The

Scottish Presbyterian Church in Rotterdam celebrated its quarter-millennial anniversary September 14, 1893.

One magnetic reason why so many Protestant people from the southern or Spanish Netherlands and from Great Britain, Jews from Spain, Portugal, and Germany, and Anabaptists from all over Europe, came to live under the Dutch flag, was toleration. Nederland stood nearly alone in all Europe in offering religious freedom to all men. It is true that only the Reformed or Protestant Christian religion was *publicly* tolerated. All processions, street and open air meetings and festivals were forbidden to all not of the Reformed faith. The Jews, Catholics, and all who refused, like the Pilgrim Fathers, any connection with or patronage of the State, were allowed full liberty of worship in private houses; or, if they built a church edifice, it must on the outside look like a dwelling-house. This is the reason why the *old* Roman Catholic churches in Nederland, even when very rich, are usually in back streets or out of the way places. From the street they look just like ordinary house fronts. However, except that no public parades were allowed, and plain fronts were the rule, the inside might be as large, as rich, and as full of altars and emblems as a cathedral.

At the World's Fair in Chicago, 1893, there was an imposing peristyle, in which each column

represented a State in the American Union. On the façade was an inscription setting forth what is the greatest achievement of the race during the past four hundred years. What is it?

It is toleration in religion. This is the corner-stone on which our Constitution rests. The United States of America is a permanent Parliament of Religions. In the sixteenth century, toleration in religion was looked upon as a sin. It was not only an oddity, but a crime. The Dutch led the way in being odd, and also in being practically Christian. Amsterdam was called the hot-bed of sects and heresies. Brave little Holland led the world in religious liberty.

The tourist who to-day goes into the Jewish quarter in Amsterdam, beyond the diamond-polishing factories, will see many houses with bas-reliefs of scenes from the Old Testament on their fronts. Here is sleeping Jacob dreaming angel dreams at the foot of the ladder, Moses smiting the rock, the ravens feeding Elijah. Most touching to the heart is one which tells its own story. A ravenous hawk is pursuing a dove. With fiery cruel eyes, and talons just ready to tear and beak to devour, the hawk is balked of its prey, because the little bird reaches the dovecote safely. Underneath this is the magic word "Amsterdam." Hunted, driven, robbed, murdered, burnt in every land in Europe, the sons of Israel found the promised land of peace and freedom within the dykes.

To the English, French, Italian, and other Protestant refugees, the Dutch government granted houses of worship free of rent or taxes, and usually paid the salary of the ministers. In at least twenty-three towns or cities there were churches of English-speaking people. Those of Amsterdam, Rotterdam, and Flushing still remain. While other British folk took advantage of the generosity of the government and occupied the houses of worship offered them, why would not the men who founded Massachusetts do the same? Let us see what sort of people the Pilgrims — the men first of three counties and then of three countries — were.

The little town of Scrooby is situated in the north corner of Nottinghamshire where the three counties of Notts, York, and Lincoln come together. Here William Brewster, who had as a youth visited Holland with Davison, Queen Elizabeth's Secretary of State, was post agent. No letters for common people were carried by the post in those days, but the post agent furnished horses for the king's messengers and kept an inn for man and beast. Brewster's office was in the manor house of the Archbishop of York, who had a castle or summer house here. The American who visits Scrooby to-day finds in a meadow the foundation lines of the old palace, and the hollows of the fish-ponds where Friday meat was kept alive and swimming. He traces the old ditch, or

moat, now more than half filled up, looks at the crooked little Idle River, which he would call a creek, glances at or goes inside the old palace kitchen or servants' house, now a post-office, and then moves out into the cow-house and stables.

Why?

Because cow-houses are not usually raftered with carved oak, yet here under the red tiles and over the heads of the horses and lowing oxen are superbly carved beams of old oak, dark with the centuries of time-staining. These were once the ceiling-timbers of the refectory, or chapel, of the archiepiscopal palace which stood hard by. It was under these oaken beams that the cradle of Massachusetts history began to rock. Here the Pilgrim church was born. In 1604 John Robinson, a graduate of Cambridge University, was their pastor.

These people were Independents. They held very much the same ideas in church government as did the Anabaptists. It was in and around Norwich, in the English counties of England where the Dutch Anabaptists were most numerous, that the Independents, first under Robert Browne, took their rise. They were called Brownists. The members of the first church of these Independents, formed in London in 1593, were promptly clapped into prison. Their three leaders, Barrowe, Greenwood, and Penry, were put to death. England, with her political church, was

determined not to tolerate "heresy." Scores of other heretics of the same sort were beheaded, hanged, or died in the filthy prisons.

With like treatment threatening them, their houses watched and their footsteps dogged by spies, those Scrooby Christians resolved to follow Brewster's advice and go where "they knew that religion was free to all men," — to the Dutch republic.

These poor people, mostly farmers and mechanics, but led by high-souled men, had a hard time of it in getting away. They were betrayed by an English captain at Boston, and thrown into jail. Near Grimsby the women were left on shore and deserted, by a Dutch skipper, after the men had got on board, because the soldiers sent to arrest the party were appearing over the hill. After storms and troubles on ocean and the Zuyder Zee, they arrived in Amsterdam, living there a year. One can still see their old meeting-house in what the Dutch housewife will tell you is called "*Brownisten gang*" (Brownists' Alley).

Robinson soon found there was danger of his people losing a great idea in trivial questions about old clothes. He therefore applied to the burgomaster and law-holders of Leyden for permission to live in that city. This was granted, and their boat journey out of Amsterdam and over the Haarlem Lake, among the flowery and cow-dotted meadows, was made in the spring of

1609, to the city of the heroic siege. All was now peace, for the twelve years truce had begun.

In Leyden, these exiles for conscience' sake, mostly farmers, had to work hard at mechanical trades to get a living. The boys became servants and helped in the breweries, brickyards, hat factories, and woolen mills. The men were carpenters, coopers, bricklayers, weavers, dyers. Some made gloves, pipes, pumps, stockings, or the various sorts of serge, baize, felt, fustian, blankets, etc. They were honest people, not ashamed to work. They and the Dutch were great friends. Brewster taught Latin, and later kept a printing-office. Probably most of the adults, and every one of the children, learned to speak Dutch, while the smaller boys and girls went to the public schools. Several of the leading men paid extra taxes and became citizens of Leyden. This gave them a great experience in politics. They learned the ways of a republic and how to build one in America.

They prospered so well that in two years they were able to save considerable money and to buy a big house for their pastor, and a lot on which to erect twenty-one small houses for their families. They paid eight thousand guilders, or three thousand two hundred dollars, for the estate; or what would be worth now about twelve or fifteen thousand dollars in gold. The situation was in Bell Alley, a neat little brick-paved street

which runs along the great Saint Peter's Church, first built in A. D. 1112. They were only three lots away from the University building, library and garden, and the canal on the ancient Rapenburg, where now stands the famous Japanese Museum. Directly in front of them was the main entrance to the great cathedral.

The Pilgrim folk were not alone in Leyden, for besides the British soldiers like Miles Stanish and his company, there were hundreds of merchants, contractors, weavers, mechanics, and students. Furthermore, they lived right next door to the English and Scottish church of which Rev. Robert Durie was pastor, in which were one hundred and thirty-five English-speaking families.

From the first, English-speaking students flocked to Leyden because it was so famous. After the English universities had been closed to Dissenters, most of the non-conformist English ministers, lawyers, and doctors, as likewise many from the American colonies, including the sons of John Adams, were educated at Leyden. Between 1573 and 1873 no fewer than four thousand seven hundred students from Great Britain and the United States were educated in Leyden University. In the Senate room was early begun, with the picture of William the Silent, a collection of oil paintings of the great teachers and patrons of the University. From William

to Kuenen, these faces form this great school's best proof of worth and title to fame. Few universities can show such a galaxy of intellect. This best of collections is the original after which those in other European and American universities have been formed.

Besides these British folk from England, Scotland, Ireland, and Wales, there were many Walloons and Huguenots, or French Protestants, living in Leyden, enjoying the freedom of the city. One of them was named Jesse de Forest, who had ideas about America and colonization, and who began to broach them about 1615. He made application to the States-General, but received no encouragement. Barneveldt was opposed to colonization. He thought all the energies of Netherland should be concentrated at home. Maurice and the Calvinists, however, favored settlements abroad. It turned out that only Dutch Calvinists settled in America.

To-day a visitor in the Klok Steeg of Leyden may read on the memorial stone which, in 1865, was set in the front of the present Jean Pesyn Hof, the words, "On this spot lived, taught, and died John Robinson, 1611-1625." On the opposite side, on the wall of Saint Peter's Church is a large bronze tablet, erected by the National Council of the Congregational churches in America, to the memory of the Pilgrim Fathers and their pastor. It was unveiled July 24, 1891.

CHAPTER XXVI.

THE PILGRIMS EMIGRATE TO AMERICA.

THE Pilgrims in Leyden could have had a house of worship, rent free, had they joined with their other countrymen or used the old chapel of the Veiled Nun's Cloister, as did the other British folk. This they did not do for two reasons. They were not Puritans in their ideas of church government. They would not worship in edifices once used by Roman Catholics. Yet besides these two reasons they had a better and a nobler motive. They believed in the separation of church and state, of politics from religion. In this they were far ahead of the Puritans. They therefore made no application to the Dutch magistrates for a church edifice. Instead, they made use of the parlor or chief room of Robinson's house for preaching and worship. This they could easily do, for in all they numbered only about three hundred. In their conduct they were good Americans before they thought of America.

Eleven happy years these English and exiles lived in freedom. The records in the Town Hall in Leyden and the University, and their own

writings, tell their story. They bought and sold land and houses, they mixed in city politics. They learned Dutch thrift, patience, neatness, cleanliness, faith, courage, toleration, to reinforce their own sturdy English virtues. They saw before them public schools, orphan asylums, homes for the aged and poor, centuries old, a free press, with courts, prisons, and other things in the republic far excelling what existed in England. Robinson and Brewster became members of the University, which gave them especial privileges, so that they could buy enough wine or brew sufficient beer without tax to supply most of the congregation, a good thing when, there being no tea or coffee, beer was their daily beverage and a necessity.

There were many pretty and curious things for the Pilgrim boys and girls to see, for Leyden was a great city of one hundred thousand people with markets, parades, museums, sports, games, and much to amuse one on the canals and streets. In the centre was the great round Burg or castle of brick whence they could look out over the country where the Spanish forts had stood during the heroic siege, the story of which they so often heard. Some of these English lads married Dutch girls, and Dutchmen wooed away the English maidens, but most of them married among their own company. It is very amusing to read the intentions of marriage in the Leyden

archives, and note how the English names of blushing maidens and bashful youth sounded in Dutch ears. The English spelling of Dutch names shows how easily one is changed into the other.

The young men and boys in Robinson's congregation learned all about Union and secession, state-right and central power, and much about government, during their stay in Leyden. The trumpets and drums of war were quiet, but the placards and political advertisements pasted upon pumps, walls, bridges, and curbstones told how excited the adherents of Maurice and of Barneveldt were. On one occasion they saw Broad Street in front of the City Hall barricaded, and the Arminians intrenched in a kind of fort against the Calvinists. For a time it looked as if there would be fighting in the streets of Leyden between the Waard-gelders, or city guards, and the national troops.

The sympathies of pastor Robinson and his flock were on the side of the Union. They were in favor of Calvinism and democratic principles, and against the Arminians and state-rights men of Holland, who threatened secession. Robinson publicly debated with Episcopius, the champion who succeeded to leadership after the death of Arminius. Robinson also probably attended the national and international synod at Dordrecht, and rejoiced in its verdict. The Pilgrims were

all strongly Calvinistic in theology and democratic in government, like the Dutch churchmen. It is probable, however, that Robinson, besides his theological interests, was even more delighted with the after legislation, or *post-acta*, of the synod. These provided for the right relations between ministers and magistrates, for schools and education, for a new translation of the Bible, and foreign missions, and for work of colonization, including schools and schoolmasters in Asia, Africa, and America. The translation of "the States Bible," the version still in use, was done in Leyden.

By the time the national synod was over, civil war averted, the union of states maintained, and peace at home assured, the country began to resound with the drums and trumpets of drill masters and recruiting officers. The truce over, war with Spain was to begin in 1621. This to the older men and women among the Pilgrims was distressing, but to the big boys and young men it was delightful. They were enthusiastic at the idea of fighting for freedom under the orange, white, and blue flag of the Union. They enlisted in such numbers in the Dutch armies as to alarm their parents. Robinson, Brewster, and some others now saw that if they were to remain in Holland they would all become Dutch, and their distinct existence as Separatists be lost. To hold their church and company together they must

emigrate. They wanted to propagate their doctrines and keep strictly the Sabbath.

The Dutch were no Puritans in dress, speech, or in Jewish ideas of keeping Sunday, or the Lord's Day. One never reads of a peculiar dress or fashion of speech among the Dutch, like those in vogue among the English Puritans. The Netherlanders, though strong Calvinists, loved music and art, kept organs in their churches, and the violin and flute in their homes, loved fun and amusements, enjoyed the Kermis, and made Sunday a day of rest, prayer, worship, but also of innocent enjoyment. Yet in any large city like Leyden there were many things objectionable, besides temptations to the serious-minded.

Where should the Pilgrims go to avoid the Spanish invasion, and perpetuate their church? To England? That meant imprisonment and death. To any other European country? That meant more loneliness, harder work, and poverty, and learning another language. To America? But oh, the wide ocean and its dangers, and the red Indian with his warwhoop and scalping knife! Yet between the Spaniards who tortured men in the name of God, and murdered heretics by the thousands, and the savages who cut collops out of the living flesh, there was little to choose. They therefore resolved to go to America. Robinson's first idea was to settle among the Dutch in New Netherland, in the Hudson River region.

In the first year of the great truce, 1609, the Dutch East India Company, which had been formed in 1602, sent out a ship manned by Dutch sailors, but commanded by an Englishman, Henry Hudson. He entered "the river of the Mountains," or the Shatemuc, long afterwards named the Hudson, and sailed up as far as Troy. The Dutch called this noble river after Prince Maurice. Maurice was in favor of colonization, Barneveldt opposed it. They named the new-found country, not after the Low Countries, New Netherlands, but after their own republic, New Nederland. Five years later, in 1614, a few huts were built on Manhattan Island, trade was opened with the Indians, and Dutch ships began to come up the bay and stop for water and fresh provisions.

In Leyden, a Walloon named Jesse de Forest began, in 1615, to talk about starting a colony in New Nederland. He hoped to settle fifty or sixty Walloon families on Manhattan Island. Possibly with him Robinson may have conferred. At any rate, early in the year 1620, the pastor of the Pilgrims, having in view a much larger enterprise than the later Mayflower expedition, made a communication to the Dutch West India Company, proposing to settle with four hundred families, including the Independents from England as well as from Leyden. The Amsterdam merchants, in their letter to the States-General, dated February 12, generously offered to furnish free passage

across the ocean to the Leyden Englishmen, with the gift of cows and land. They also asked the States-General to furnish two ships of war and military protection against the Spaniards, who would be only too glad to break up a nest of heretics in America, which they called New Spain.

This the government was unable to do, as the war was to begin in a few months, and every man and ship was needed at home. Robinson, Bradford, and others then turned to England for aid. They had hard work to move the Englishmen, but after months of entreaty, many letters, and journeyings to and fro between Holland and England, they succeeded in borrowing some money on very hard terms. They then chartered the ship *Speedwell*, of less tonnage than an Erie canal-boat. The younger and stronger members of the congregation packed their goods on boats drawn by horses, and bade farewell to beautiful Leyden July 21. Traveling down the canal, past the Hague and through Delft, they took the *Speedwell* at Delfshaven. Sailing down the Maas and crossing over to England, they were joined at Southampton by others of like mind, among whom was John Alden. These were ready in the ship *Mayflower* to sail with them to Virginia. The two ships, leaving Southampton August 20, stopped for a week at Dartmouth, and later at Plymouth; but when they had together reached Land's End, the *Speedwell* was declared

unseaworthy, and both vessels put back to Plymouth. Only the strongest and healthiest, still undaunted, insisted on going to America, and these were crowded together in the larger ship.

In the *Mayflower*, which finally left Old England behind on the 16th of September, for a risky voyage in a dangerous time of year, were one hundred and two men, women, boys, and girls, as passengers, beside captain and crew. These were of English, Dutch, French, and Irish ancestry, and thus typical of our national stock. At least one third of the company were boys and girls, most of whom had been born in Holland.

In the midst of the voyage the ship nearly went to pieces in a storm, but fortunately a Dutch sailor providing a good piece of Delft hardware, the ship's timbers were held together. They sighted Cape Cod November 19, and December 21 landed, and on Christmas Day began to build their houses. Later, other emigrants, mostly from Leyden, came on. The older people left behind in Leyden were mostly dead or gone by 1655, when all traces of them disappear from the Dutch records.

Plymouth, in its first years, looked far more like a Dutch than an English town, and not a few Dutch customs were practiced by the Pilgrims. In the name of the colony, Bradford expressed to the Dutch envoy, de Razieres, in 1627, their gratitude for the kind treatment received in Holland.

In 1643, after the example of the United States of Nederland, and most probably suggested by the Plymouth men, the New Englanders formed a confederation, of which Massachusetts was the Holland, or preponderating member. In 1690 the Plymouth, or Old Colony, was swallowed up in the Bay, or Massachusetts Colony. After that, in common American idea and history, the Pilgrims, although they had imbibed the Dutch spirit of toleration in religion, and had practiced them by having fellowship with Miles Standish the Roman Catholic, Roger Williams the Radical, and John Alden the Irishman, were confounded with the Puritans. Only of late has the distinction been popularly made between these Separatists and the men who united church and state.

It was not until 1849 that English, helping American, scholars discovered the Pilgrims' birthplace and origin at Scrooby and Austerfield. Later, Dutch first, and then American, research unfolded the story of their life in Holland. The Dutch influence in the making of New England, as well as of the United States, has not yet been justly or impartially shown in our popular books of history, but it is great. In our government and ideas, the American people are more Dutch than English. We are every year outgrowing the narrower of the Puritan ideals, and entering into those of the tolerant, sweetly reasonable Pilgrims, the men of three homes and civilizations.

CHAPTER XXVII.

THE DUTCH IN AMERICA.

BESIDES planting colonies in Brazil, Guiana, and the West Indies, and in parts of Asia and Africa, the Dutch began settlements in North America, in New Netherland. Colonization was part of the Union and war policy of Maurice and the Calvinists, so that almost all of the first Dutch settlers of New Netherland were hearty upholders of the national church. Their Heidelberg Catechism and their Bibles, with their semi-clerical Comforters of the Sick, were brought to America on the very first ships sailing into New York bay.

The skippers also made explorations along the coast. Block Island, after Captain Blok, Rhode Island after the Dutch Rood Eilandt (Red Island), Cape May after Captain May, Staten Island after the Staaten or States-General, Housatonic for Woestenhoeck, or Desert Corner, and numerous other names in the middle and adjoining States, are but a few proofs of the Dutch explorers' activity.

The trading station and fort on Manhattan Island was built in 1613, destroyed by the Eng-

lish and rebuilt next year. Near the head of river navigation on the site of Albany, Fort Orange (in Dutch *O-ran'-je*) was erected. Here, under the commander Oelkens, was begun the league of friendship with the confederacy of the Five Nations or Iroquois Indians. Under Arendt van Curler, this league of peace became a permanent institution, which mightily helped to decide the possession of the North American continent by men of Teutonic ideas. The old conflict between Latin and Germanic civilization, as represented by Spain and Holland, was to be transferred to America, and many wars were to be fought; but until the Revolution, which divided British and Americans, the Iroquois remained faithful to "the covenant of Corlaer." It was very near the traditional birthplace of their great culture-hero or founder of Iroquois civilization, Hiawatha, and to their famous Tawasentha or ancestral burying "place of many dead," that the Dutch established Fort Orange. The Dutch pronounced this name so that to English ears it sounded like the name of the Cunard steamer *Aurania*, which has been named in compliment to the people of New York.

In 1623, eighteen Dutch families settled at Fort Orange, forming a *wyck* or manor, named after the proprietor Van Rensselaer, a pearl merchant in Amsterdam, *Rensselaerwyck*. Thirty Dutch families at the same time made Manhattan

Island their home. A number of Walloons settled near Brooklyn, in a boght or bend in the East River, called the Walloon's Boght, now corrupted into Wallabout. Gradually other hamlets and villages sprang up, and this, although the men of the little republic were fighting Spaniards at home, and sending exploring expeditions to the pole and to all parts of the world. There came to America from *Nederland* about fifteen thousand permanent settlers, all Calvinists and strong lovers of liberty and of the republic. A thin line of settlements on Long Island and in the Hudson and Mohawk valleys in New York, and a few scattered farms in New Jersey, Delaware, and Pennsylvania, chiefly along the Delaware River, comprised New *Nederland*. In 1664, in time of profound peace, English ships treacherously made a descent upon Manhattan Island, and the country was seized and brought under British rule. Then about one half of the Dutch people left America and returned to the Fatherland. This left seven or eight thousand *Netherlanders* to become Americans and fight with others, for one hundred and thirteen years, the arbitrary rule of British kings and their favorites, with republican ideas.

Short as was the Dutch occupation, being only fifty years, from 1614 to 1664, the foundations of the Empire State were laid by them. The republican Dutchmen gave New York its tolerant and cosmopolitan character, insured its commer-

cial supremacy, introduced the common schools, founded the oldest day school and the first Protestant church in the United States, and were pioneers in most of the ideas and institutions we boast of as distinctly American. Almost from the very first, ministers and schoolmasters were active in the settlements, and morality and religion were carefully looked after. Every acre of land occupied was bought from the Indians, according to Dutch law and the West India Company's express order. The Indians were, as a rule, kindly treated, and before John Eliot began his preaching, a Dutch domine, Megapolensis, had converted Iroquois Indians. After him, Freer-man and others preached the gospel to them and baptized their children. The records of the Reformed churches still witness to this good work.

As between the sailors and rough characters always found in a great seaport, like New Amsterdam, and the Dutch people in their settled homes, there was a great difference, so between semi-feudal manors and the democratic towns and villages of New Nederland there was equal unlikeness. In order to encourage settlement, the West India Company gave to certain rich men called *Patroons* the right to buy and occupy large tracts of land, and over their estates and the settlers on them to exercise a sort of feudalism. Several large manors, of which the most celebrated was that at Rensselaerwyck, thus grew up.

All this was opposed to Dutch ideas of freedom, and the farmers and emigrants from Friesland, Brabant, and other states revolted against it. These men had held their land at home in fee simple, or had breathed the free air of the Fatherland too long to stand feudalism in America. Although for the sake of the tempting advantages offered, the Patroons' relations and many poor men settled on the Patroons' manors, the great majority of the Dutch immigrants preferred free soil and people's rights. They therefore bought land of the Indians and made settlements on Long and Staten Islands, in New Jersey, Delaware, and at Esopus.

Arendt van Curler, once as a young man the Patroon's commissary, who had outgrown Patroonism, bought the Great Flat in the Mohawk Valley, and opened the superb region to civilization by founding Schenectady on the principles of freedom. Here the plucky Dutchmen kept up a constant fight against Dutch and English monopolists. So justly did Van Curler treat the Indians, that they always called the governors of New York, even as those in Canada still call Queen Victoria, "Corlear."

The Dutch people kept on making steady advances in the assertion of their political rights as against the Patroons and their monopolies, until the British conquest of 1664. Then their free schools were abolished, many of the free customs

of the republic were done away with, and the vicious fashions of monarchy were introduced. When the English governors attempted forcibly to establish the political church of England, they met with tough and continued resistance. For one hundred and thirteen years the Dutch, German, Huguenot, Irish, and Scottish people in the legislature resisted the encroachments of the British kings and their agents, and maintained their rights. They asserted the freedom of the press, and the German editor Zenger was defended and acquitted. Having no royal charter, the composite people of New York, gathered from many nations, but instinct with the principle of the free republic, studied carefully the foundation principles of government, until in the Revolution they formed a State which of all those in the Union is the most typically American. The historical precedents of New York are not found in a monarchy, but in a republic. The Empire State is less the fruit of English than of Dutch civilization.

Pennsylvania was founded by William Penn, the son of a Dutch mother, — Margaret Jasper of Rotterdam. He wrote the constitution for his people, of whom Dutch and German were in the majority, while in Friesland. This constitution of Pennsylvania was one of the most liberal of any in the thirteen colonies. Against Penn's will, British ideas of intolerance against Roman Catholics, introduced in 1703, were kept until 1776.

Among these *Nederlanders* who came over with Penn were some of the most learned men in America. From the composite of *Netherland* and *German* people called "Pennsylvania Dutch" came forth the first protest against American slavery, and the first book in the colonies written against it, the first volume on the philosophy of education, the first Bible in America printed in any European language, the finest piece of colonial printing, and other first things of which Americans are proud. In many of the churches reared by the descendants of the heroes of the eighty years' war, the memory of William the Silent is still cherished.

"Father William" is one of the few European characters whom Americans like to compare with Washington. On the stained glass windows of not a few churches in the United States his "coat of arms" is emblazoned. With the mottoes added — the first by the church and the second by the republic — it constitutes the accepted emblem of the Reformed Church in America. This we shall now explain in detail.

The princes of Orange were also counts and lords of other principalities. The largest and most important of them was Nassau, in the capital of which (*Dillenburg*) William was born. The first quarter, on the upper left hand of the largest shield, represents Nassau. A lion stands rampant, uncrowned, on a blue field, surrounded

with dottings seventeen in number. Each of these dots — a brick turf, or part of the soil — stands for one of the seventeen provinces, — ten of the Netherlands and seven of *Nederland*, all of which William once hoped to bind into one union.

In the second, or upper right quarter, stands a crowned lion, red on a golden field, the arms of the principality of Katzenellenbogen. The third, or lower right hand quarter, contains two running lions, gold on a red field. The fourth quarter, a shield of red banded with silver, is that of Dietz.

The smaller shield, laid in the centre of the large one, is also quartered, and has a diagonal band of gold across it and through the first and third quarters, which are those of Chalons. The second and fourth quarters represent the principality of Orange. Their color is golden, and on them is hung a war-horn, symbolical of the courage of William's ancestor, William the Short-Nose, vassal of Louis the Debonair, son of Charlemagne, against the Spanish Moors. This hero is the subject of a Dutch mediæval poem.

In the centre, overlying all, is the Greek cross, shield of the city of Geneva, in token of William's adoption of the Calvinistic form of the Christian faith.

Church and state being one in defense of the Union, against secession and in mutual trust in

God, the Reformed Church in Nederland, in honoring this symbol, added the opening words in Latin of Psalm cxxvii., *Nisi Dominus Frustra*. Beneath is the motto, in Dutch, of the States-General, *Eendracht maakt macht* (In Union there is Strength). Flanking the main shield are star-crowned pillars, symbols of solidity of character and of aspiration. On the top of the shield is a helmet on which rests the imperial crown, significant of the loyalty of the princes of Orange to the emperor.

The principalities represented on the large shield are in Germany. Those on the smaller are in France. The title of the Prince of Orange came into the Nassau family in 1530 by the marriage of Claude de Chalons with the Count of Nassau.

Centring all, the empire, and the principalities in two kingdoms of France and Germany, is the shield of the republic presided over by Calvin, the great nursing father of democratic liberty and promoter of free education. No wonder the Americans love the name and the arms of William.

To the Dutchman, orange is a symbolical as well as historical color. Compounded of red and yellow, it tells of blood and gold, life and property, — all that is dear to man on earth. When, on the thirty-first day of August, the birthday of Queen Wilhelmina is celebrated, the cities of Nederland are brilliant with orange bunting, as in

church and in festal array the people meet to express their love and joy.

The descendants of the Dutch immigrants who settled in the Middle States, the western part of Massachusetts, and in Kentucky during our colonial period are now scattered in many States and are allied to many churches. Those who maintained the Reformed (Dutch) Church in America organized the first Protestant church in America in 1628, founded Rutgers College at New Brunswick, N. J., in 1766, and Union College in Schenectady in 1784. Rutgers shortened the motto of Utrecht University, *Sol justitiæ, illustra nos* (Sun of justice, shine on us), while adding *et occidentem* (Sun of justice, illumine also the West). Union's motto is the ancient formula of concord, "In things necessary, unity; in things doubtful, liberty; in all things, charity." The western Nederlanders, who have become American since 1847, have founded Hope College in Michigan.

Our country is not a new England, but a new Europe. In its making, the steady, patient, intelligent, and conservative Dutchmen have been a powerful force too often ignored by those who write our national history.

CHAPTER XXVIII.

A CENTURY OF PROSPERITY.

THE truce of twelve years ceased in 1621, and the war with Spain was promptly renewed. Maurice conducted the operations at Bergen-op-Zoom and Breda, and was head of the army until his death in 1625. Frederick Henry, Prince of Orange, a wise and liberal-minded prince, succeeded as stadtholder, proving himself also an able general.

The war continued until 1648, when at last Spain was exhausted. On the 5th of June, exactly eighty years to the day after the execution of Egmont and Hoorn, peace was solemnly concluded. Spain had buried three hundred and fifty thousand of her sons and allies in the oozy Netherlands, and had spent untold millions of money. She had nearly ruined herself financially in trying to uproot liberty. In seeking to wring the neck of heresy, she had broken her own back. Henceforth, from the rank of the first power in Europe, she sank to the level of a fourth-rate country, stagnant in ideas, and "the China of Christendom."

Two years after the treaty of peace, the na-

tional flag of the United States of Nederland was changed from orange, white, and blue to the red, white, and blue, as still seen in our time.

Henceforth the political factors in the history of the republic are two. The tendency to make the central government strong, to lay the emphasis on the nation, to err in the direction of monarchy, is represented by the stadtholder, or president, usually one of the princes of the House of Orange. The tendency to assert the rights of the separate states, to strengthen the local freedom and interest, to err in the direction of obstruction or secession, is represented by the anti-Orange party. The House of Orange produced ten able princes, a record not easily paralleled in Europe. The Orange party was usually composed of the popular and Calvinistic elements. The anti-Orangeists were mostly commercial and aristocratic. The one was democratic, the other republican; but, as in our own republic, there were many fluctuations, and even paradoxes. In Nederland, as in America, "Politics makes strange bedfellows." Often the struggle, strain, or "deadlock" was between one state, the rich and powerful Holland, and the others in the union.

England and Nederland kept their ancient friendship until Great Britain grew jealous of the power of the Dutch on the ocean and in the East. The British coveted the wealth and influence of the republic and hungered to share

it. Between the bull-dog courage of the British and the dogged tenacity of the Dutch, heavy fighting was sure to be the rule. In the naval battles which ensued, Blake, Ascough, Dean, Monk, and Penn are famous English names. Tromp, de Ruyter, de With, Evertsen, Florisz, and other names adorn the annals of Dutch valor and naval science. Although Great Britain finally won the day, and became, until 1812, mistress of the seas, English sneers at "Dutch courage" are not creditable to those who utter them. Both contestants were equally courageous.

During most of the time of the English Commonwealth, the Dutch United States had no stadtholders. The able statesman, John de Witt, as Grand Pensionary, directed the affairs of state. He represented the powerful burghers and the aristocracy. He carried to the extreme not only the idea of state rights, but the formula that each town was sovereign. As pure in his own life and motive as Barneveldt or Calhoun, he was fettered in action by the very party and principles that had raised him to power. The people felt outraged by his policy, and, led on by their clergy, charged him with selling his country to the British. In a wild outburst of fury, at the Hague, August 20, 1672, he and his brother Cornelius, deputy of the States-General, were torn to pieces by the mob.

In England, the principles of the English Com-

monwealth seemed lost in the death of Cromwell, and the accession to the throne of Charles II. They were reasserted and widened when the British people, in 1688, following the example of the Dutch in 1581, in deposing Philip, put out their king, James II., and invited William III. of *Nederland* to be their sovereign. This stadtholder, who was at once President of the Dutch Republic and King of Great Britain and Ireland, was, like his ancestor the Silent, a lover of charity in religion, and toleration in the state. Like his father, William II., whose wife was daughter of Charles I., he had married into the Stuart family of England, his wife being his own cousin and the daughter of James II. Under his reign, from 1688 to 1702, the principles for which the people of England contended in their Commonwealth, under Fairfax and Cromwell, became part of the British Constitution. In both statesmanship and war, William III. was a practical genius of the highest order. He was all his life a determined opponent of Louis XIV. of France.

During the eighteenth century the Dutch people and their government deteriorated. Their history during this period is a chapter of decay. The political machinery became clogged, and at times almost suffered paralysis. The office of stadtholder, which had been abolished, was restored, and made hereditary in the House of Orange. It thus became more and more like that

of a king. The stadtholders or princes of Orange lived like kings, and aped the vices of the sovereigns around them.

The people followed the example set them. Luxury, extravagance, and manners prevalent in monarchies were imitated by the Dutch nobles and burghers. They weakened in the old earnestness, integrity, devotion to high principles, sound ideas of honor, reverence for women, frugality and temperance, for which their fathers had been noted. The money-loving spirit increased. Religion became more formal. Manners declined. The love of strong liquors increased. Commerce, credit, the navy, army, and the colonies declined. One who studies the strong, serious faces on the canvases of Frans Hals and Rembrandt, and then compares with them the portraits of the eighteenth century, is painfully impressed with the fact of a change not for the better.

In a word, the reaction after a century of loftiest heroism had come. The virtues of republican faith in God, high motives, grand actions, and simplicity in dress, food, and life, had fallen to the common level of Europe in the unheroic and prosaic eighteenth century.

Nevertheless, after exposing fully the faults of the people of Nederland, the simple facts show that in love of learning and of liberty, in works of benevolence and public charity, in freedom of

the press, in tolerance of religion, the little republic was far ahead of any nation in Europe. Having no coal or iron in their alluvial country, the Dutch, who, with the Huguenots, had furnished Great Britain with so much skill and industry, were unable to compete in manufactures or shipping with their English rivals. Nevertheless, and as if to make amends for their ill-fortune in material things, the Dutchmen gave themselves with renewed vigor to things intellectual.

In the eighteenth century were founded most of those societies for the cultivation of the arts, science, and literature which are to-day the glory of *Nederland*. The Asian and other Oriental languages were first studied and made the heritage of Europe by the Dutch scholars, and the first Oriental society was founded in Java by them. The light of Leyden's learning shone brightly all over Europe in the eighteenth century.

CHAPTER XXIX.

NEDERLAND AND THE AMERICAN REVOLUTION.

FROM the first beginning of the American Revolution, the sympathies of the Dutch were with the colonies and their republic, and against the monarchy of Great Britain. They saw that just as the Spanish king had tried to fill his empty treasury by extra taxes on the Netherlands, so the British attempted to repair their dilapidated finances by a direct attack on the liberties of the colonies. The Dutch knew, also, that the founders of New England had been educated in Leyden, and that four States out of the thirteen had been first settled by Dutchmen; they knew, also, that the American revolt followed, in a hundred interesting details, that of their fathers in 1579 and 1581. On the American ships they saw the same red, white, and blue colors, and the same red and white stripes that floated from the mastheads of Tromp and de Ruyter.

When, therefore, the Declaration of Independence was signed in 1776, there was great joy in Nederland. Dutch officers crossed the ocean and enlisted in the Continental army. The

“Pennsylvania Dutchmen” first named Washington, as their fathers had named William, “the Father of his Country.” In New York and New Jersey they were, in overwhelming majority, loyal to the American cause. New York, largely Dutch in population, was the one State of the thirteen which paid up, fully and promptly, her quotas of men, of money, and of supplies. A native Dutch engineer in the United States army named Romaine, whom Washington greatly appreciated and honored, built the forts on the Hudson River. He also wrote a book in which he drew out in detail the parallel between the Dutch and the American union, declaration and war of independence, difficulties, and prospects. He prophesied the success of the side for which he fought and for which he died.

The Dutch acted from principle as well as sentiment. Their acts showed more than a love of trade and enterprise, in the business of supplying American privateers, and breaking the British blockade of American ports. They were the first foreigners to salute the American flag.

One of the first ships of the United States navy was the *Andrea Doria*. She was named after the celebrated Genoese who in 1528 drove the French out of his native city, but instead of becoming dictator, he left the form of government to the citizens and supported the republic which they voted to have. The people named

him "Father of his Country and Restorer of its Liberties." The ship thus happily named sailed from Philadelphia into the harbor of St. Eustachius in the West Indies. She had a copy of the Declaration of Independence on board. The governor of the Dutch port was Johannes de Graeff. He was delighted to see that the old striped colors of the Fatherland had been adopted by the American States-General or Congress. He at once ordered the artillery of the fort to boom out a salute. Eleven "honor shots" were fired. There ought to have been thirteen, but de Graeff was a lawyer, and knew the value of fictions of law which were still in fashion. Though boasting of his deed, what he wanted to do, what he succeeded in doing, was to postpone responsibility until *Nederland* had espoused the cause and made public and official recognition of the United States of America. This was the first foreign salute to our flag. His portrait, hanging in the state house at Concord, N. H., represents him reading the American Declaration of Independence.

At home the stadtholder and Prince of Orange, allied in marriage with the royal family of England, sided with the British against the Americans. On the contrary, the Dutch people, well instructed in their own ancestral history and kept well informed of American politics, were hearty and open in their sympathy with the

cause of freedom. They showed their feelings of friendship to the Americans on every occasion, as we shall see.

One remnant of the British forces which had fought in Dutch pay in the war for independence from 1584 to 1648 still remained in *Nederland*. This was the Scotch Brigade. A treaty had been made in 1716-17, with a view to maintaining the Protestant succession on the throne of Great Britain. It stipulated that, as allies, the Dutch should furnish soldiers and money when called on. This, in several European wars, they had already done. In answer to the demand of George III. for immediate compliance, the Dutch refused to allow one man or a single guilder to be used against the Americans. They argued that this war was waged by the king against his own subjects, and had nothing to do with the question of the Protestant succession.

The foolish king and his corrupt Parliament had therefore to seek for mercenaries elsewhere. Russia refused, but some petty German princes sent over that miscellaneous body of worthy but unfortunate men called "the Hessians." The two parties, for and against the stadtholder in *Nederland*, became for years "pro-British" and "anti-British," and were very bitter against each other.

The man who from the first championed the American cause in *Nederland* was Baron Joan

Derck van der Capellen. He was a nobleman with estates in Overijssel, and a member of the state legislature, but thoroughly democratic in his sentiments. He had relieved the farmers in his native state from certain oppressive burdens, the relics of feudalism. He believed that the Germanic race by crossing the Atlantic were to make vast progress, and the New World instruct the Old in many things. His affection for America was warm and unselfish. He translated pamphlets giving information about the United States and kept the Dutch people informed of the progress of the war. He corresponded with Dr. Franklin, Governor Jonathan Trumbull, John Adams, and other eminent Americans. He was joined in his good work by other Dutch writers like Dr. Calkoens, who soon filled *Nederland* with their books, pamphlets, satires, poems, showing the injustice of the British and the justness of the American cause.

To encourage our fathers, Van der Capellen wanted short sketches of the Dutch war of independence, and accounts of the siege of Haarlem and Leyden scattered throughout the thirteen States. Professor Jean Luzac, editor of a very influential newspaper published in Leyden, and which circulated all over Europe, was also notably helpful in the American cause. Being issued in a republic where the press was free, it was printed and accepted in countries where the

freedom of the press was unknown. It soon became an authority, and powerfully influenced public opinion in favor of the United States. Washington sent Luzac a letter of thanks, and made him a present of the camp stool on which he sat during his campaigns of the Revolutionary War.

There was no mistake about the warmth of the Dutch heart towards the Americans. Popular feeling showed itself quickly. When Jones captured the *Serapis*, he brought his prizes to the Texel. The streets of the Dutch cities at once resounded with popular songs in which the valor of the Yankee man-of-war was celebrated. Claas Taan, a Dutchman with a fleet of grain ships, broke the British blockade and relieved Baltimore of pressing need. For this act Mr. Taan was afterwards presented with an oil portrait of Washington and a letter of thanks from the Father of his Country. The students of the University of Franeker held a grand festival with torchlight processions, bonfires, Latin poems, and orations, in which they celebrated the auspicious future of the young American republic. It was these "free Frisians," always lovers of liberty, who led the way in recognizing the United States of America. Medals were struck to celebrate the event when Friesland first, and the other states of the Dutch republic, and finally, on the 19th of April, 1782, the States-

General, passed the formal act of recognition. Three days later, Mr. John Adams had audience of the stadtholder and Prince of Orange.

By this time the British had already declared war against *Nederland* for several reasons. The first was for saluting the American flag, and for furnishing and equipping the American privateers. These vessels, loaded at *St. Eustachius*, supplied probably one half of the munitions of war to the Continental army. The second reason was that *van Berckel*, pensionary of *Amsterdam*, had purposed to make a treaty and open trade with the Americans. The papers of *van der Capellen*, *van Berckel*, *Governor Trumbull* of *Connecticut*, and *Erkelens*, a Dutchman in *Philadelphia*, had been found when *Henry Laurens*, ex-president of the Continental Congress, was captured on the ocean by the British frigate *Vestal*. When the States-General refused to punish either *de Graeff* or *van Berckel*, the British government instantly declared war.

Since the British insisted on stopping Dutch trade with *France* and *Spain*, and violated treaties by searching and capturing Dutch ships and impressing Dutch sailors, the *Nederlanders*, poor as they were at this time, determined to assert their rights. They built a fleet of ships to convoy their trading vessels and defend them against British aggression. To enter the battle against *Great Britain* at this time was at fearful odds.

The disparity in forces was not unlike that of the conflict of two centuries before with Spain.

No sooner was war declared against *Nederland* than the British admiral Rodney started for *St. Eustachius*. He left *Cornwallis* in *Virginia* to care for himself as best he could against the combined American and French armies. With a great fleet he captured the place. He seized the fifty American merchant vessels in port, whether privateers or merchant ships loaded with cotton and tobacco. His spoils were worth in all about two millions of dollars. Two thousand American prisoners were also taken.

Rodney imagined he had put down the rebellion of the colonies. As a matter of fact, *Cornwallis* had surrendered, and the Dutch bankers of *Amsterdam*, by lending us fourteen millions of dollars when most wanted, prepared our fathers to renew the struggle. Proposals for peace were soon after made, and the United States of America were recognized as a sovereign power, free and independent among the nations of the earth. The flag first saluted by the Dutch now floated to the breezes of every clime.

In helping the Americans in their struggle against Great Britain, the French acted selfishly and in accordance with the programme of European politics. The Dutch acted out of their sympathy with a republic and a people who were following their own example. With little or no

desire to take part in European machinations, they lent us money and helped us with powder, cannon, and clothing. The policy of the French was to weaken their ancient foe, and to recover Canada and their North American possessions. They wanted to begin operations along the St. Lawrence. Washington, Franklin, and Adams saw through their designs and insisted on a combined attack upon Cornwallis at Yorktown. Our fathers preferred the English to the French as neighbors on this continent.

CHAPTER XXX.

THE DUTCH AND AMERICAN CONSTITUTIONS.

IN *Nederland*, the movement of the people in favor of America was against the Orange party and the stadtholders, who favored England. Since 1747 the office of stadtholder had been made hereditary, and more and more had the head of the republic assumed the airs of a king.

The strain was now fearful, and fears for the safety of the union and of republican government were anxiously felt all over *Nederland*. The States-General deprived the stadtholder of his command of the army, but refused to the people that share in the public affairs which van der Capellen and others demanded. By the year 1787, so many Dutch patriots had found life intolerable under the arbitrary rule of the Prince of Orange, that they fled in large numbers to France. There they aroused the French sentiment in favor of the anti-Orangeists. Many others came to the United States. Bands of citizens began to drill, with the idea of resisting the apparent attempt of the stadtholder to make himself king.

In this condition the Prince of Orange, who had

married the sister of Frederick II. of Prussia, fled to Germany and stirred up his brother-in-law to support him and invade *Nederland*. The cry of "Oranje boven!" and the wearing of the orange colors by excited people showed that the country was on the brink of civil war. In this crisis England prepared to assist the stadtholder, promising to let loose the Hessians in *Nederland* as she had done in America, should the French aid the anti-Orange party with an army and a navy. The monarchies of Europe were only too glad of an opportunity to crush the republic. The excuse waited for was found when the Princess of Orange was arrested by the legislature of Holland while on her way to Nymegen. An army of twenty thousand Prussians marched into *Nederland* and occupied several cities. Van Berckel, van der Capellen, and other popular leaders were made prisoners. Van der Kemp came to America.

In fact, the United States of *Nederland* were suffering from the defects of their constitution, their imperfect federal government, and the decline of the national spirit. It so happened that at the same time the United States of America were in their greatest trouble on practically the same causes, under their Articles of Confederation. In the year 1787, when our fathers met in Philadelphia, they had before their eyes the living example of the Dutch republic, with its two hundred years of experience, and the excellences and

the defects of its constitution. The framers of the Constitution of the United States profited by both. They looked well into the mirror of Dutch history. Let us see how they did it.

Originality in methods of government is hardly possible. Searching all antiquity and looking at modern examples, our fathers tried to copy with improvements the good and avoid the evil. From the Dutch system they borrowed the idea of a written Constitution, a Senate or States-General, the Hague or District of Columbia, the Supreme Court (with vast improvements), the land laws, registration of deeds and mortgages, local self-government from the town and county to the government of governments at Washington, the common school system, freedom of religion and of the press, and many of the details of the Dutch state and national systems. The principle for which the Anabaptists contended, and for which thousands of them were put to death, separation of the church and state, was made fundamental in the American system. James Madison in 1822 wrote, "The example of Holland proved that a toleration of sects dissenting from the established sect was safe and even useful. We are teaching the world that governments do better without kings and nobles than with them. The merit will be doubled by the other lesson: that religion flourishes in greater purity without than with the aid of government."

The mirror of *Nederlandish* history reflected a powerful light upon our country's future, and enabled our fathers to foresee dangers and to make provision for them. Alexander Hamilton, who had married his wife, Miss Schuyler, from one of the Dutch families in New York, and was the best read man in *Nederlandish* history, points out these dangers in "The Federalist."

In some respects, especially in the department of the executive, and the relations of great and powerful states to the smaller ones, in a word, in the relations of centralization and state rights, the Dutch republic was an awful example. Mr. Pierce Butler of South Carolina, John Randolph, James Madison, and Dr. Franklin, laid emphasis on the patent evils. Mr. Madison, speaking of the lax system of the Dutch confederacy, said, "Holland contains about half the people, supplies about half the money, and by her influence silently and indirectly governs the whole republic." Gouverneur Morris said, "The United *Nederlands* are at this time torn in factions. With these examples before our eyes, shall we form an establishment which shall necessarily produce the same effects?" The result, in our system, shows how *Nederland's* old danger was avoided.

The one great defect in the Dutch constitution was in allowing the stadtholder too much unregulated power, and thus enabling him to become almost independent of the people. He could not

be impeached. Dr. Franklin showed how, in the late War of the Revolution, the States-General had ordered the Dutch fleet to unite with the French to assist the Americans. The Dutch ships failed to appear, and suspicion arose that the stadtholder was at the bottom of it. So it proved. Yet the stadtholder continued in office, strengthening his power. No examination was made. Had he been called to account and punished, or if unjustly accused, tried and restored to public confidence, all would have been well, and the Dutch republic might not have fallen. Our fathers provided for the impeachment of the president, who is the stadtholder, elective and impeachable, of the American republic.

During the troubles between Barneveldt and Maurice, as well as in 1787, as Mr. Pierce Butler had noticed, *Nederland* was distracted by having more than one military head. Our fathers determined to have one only. They made the president the commander-in-chief of the army and the navy of the United States.

In a word, the American Constitution borrows more points from that of the Dutch than from any other. The United States of America is politically more like the United States of *Nederland* than like any other country.

CHAPTER XXXI.

“THE DUTCH HAVE TAKEN HOLLAND.”

AFFAIRS in *Nederland* went on from bad to worse, and a flood more destructive than that of the stormy ocean engulfed the country. The French Revolution broke out in 1792, and the passion for conquest seizing the citizen Frenchmen, they overran Belgium. The ice being frozen on the *Scheldt*, *Nederland* offered tempting prey. The French armies, urged on by Dutch refugees in France, and invited by revolutionary or anti-stadtholder committees at the *Hague* and *Amsterdam*, moved into *Nederland*, and the Dutch lost *Holland*.

The French protectorate was called the *Batavian Republic*. Under *Napoleon*, *Louis Bonaparte*, his brother, was made king of *Holland*. In 1810, *Nederland* was incorporated with the French empire. The old landmarks of social order were swept away. New systems of laws, courts, and taxes, utterly distasteful to the people were introduced. Orators in French and Dutch raved over the rights of man, and French art, pictures, statuary, and emblems decorated the cities. The young men, as conscripts for *Napoleon*,

perished by the tens of thousands on distant battle-fields, the victims of French ambition. Ground down by taxes and odious laws, the *Nederlanders*, humiliated and captive, eagerly waited for an opportunity to regain their country. French officers in *Nederland* were not without tokens of the popular temper. Sometimes they woke up in the morning to find their eagles, cockades, and monuments painted orange color.

The expected deliverance soon came. At the battle of Waterloo, a body of Dutch troops led by the Prince of Orange fought on the side of the allies, with valor like that of the old times. Napoleon was defeated. At once the Prince of Orange, William II., backed by Russian and Prussian troops, rode into the Hague. The people everywhere welcomed him. On the 1st of December, 1815, in the ancient capital of *Nederland*, he took the title of Sovereign Prince. All over Europe was heard the news, "The Dutch have taken Holland."

By the congress and treaty of the victorious allies, Belgium and *Nederland* were made one country, and William I. was crowned king of the Netherlands September 27, 1815. Thus again, as in ancient and mediæval days, two peoples different in language, interests, religion, and character, were joined in an artificial union, which could not last.

The Dutch found out once more the difference

between a republic and a monarchy. Except Louis Bonaparte, they had called no ruler a king. They soon learned again the true nature of such governors. William I. was a bigoted Protestant, and began to interfere outrageously with Roman Catholic religion and education in Belgium. In Nederland the Calvinists had always been democratic in church affairs. William remodeled both church and state on the principles of a monarchy like Prussia or England. The freedom of the press was restricted, and the ancient liberties of the people in the congregations and in the municipalities curtailed in many ways. The results were the revolt and secession of Belgium, and a great schism in the Dutch Reformed Church which has sent a hundred thousand Nederlanders to America. These hardy emigrants helped largely to people the States of Michigan, Wisconsin, Iowa, Nebraska, Dakota, and other parts of the northwest.

The Belgium insurrection began August 25, 1830, but peace did not end all strife until April 19, 1839. The free navigation of the Scheldt River was secured to the Belgians. The Dutch have immortalized, in painting and sculpture, Lieutenant Van Speyk, who blew up himself and his ship at Antwerp, to prevent its capture by the Belgians. The ship named after him was sent by the Dutch government to take part in the Columbian naval display in New York in 1893. The

marines, neat, clean-limbed, active Dutch young men, marched down Broadway. They gave Americans, who had been reared on the stories of Washington Irving, the opportunity to compare fiction with fact, and fanciful caricature with simple truth.

William I., of the kingdom of *Nederland*, resigned the crown in 1840, and was succeeded by William II. William III., lover of rich dinners, music, and art, reigned from 1849 to 1890. He profited by the experiences of his predecessors and did little harm. Our Mr. Motley was his personal friend. The Dutch people have ever been grateful to the House of Orange for their great services to *Nederland*. The illustrious line came to an end, on the male side, with William III. His widow, Emma, became queen regent, and his daughter, Wilhelmina, born August 31, 1880, the nominal ruler and queen.

In our civil war, the sympathies of the Dutch were wholly in favor of the cause of Union. The bonds of the United States of America sold in liberal quantities in *Nederland*. Thousands of Dutchmen, many of them crossing the ocean for the purpose, enlisted under the red, white, and blue,—the same colors under which their ancestors fought first for Independence and then for Union.

The national arms of *Nederland* consist of a shield on which is a crowned lion rampant. He

holds a naked sword in the right paw and a sheaf of eleven arrows, symbolical of the provinces into which the kingdom is divided, in the left. Various dottings or markings of oblong shape are meant to represent either drops of blood, as some say, or perhaps more exactly, bricks of turf. The national motto is that of William the Silent, *Je maintiendrai* ("I will maintain").

The Dutch are still taking Holland; they are maintaining their old-time principles, their love of industry, freedom, art, literature, science, and religion. Without the coal and iron of England, the military strength of Germany, the fertile soil and resources of France, the little country holds her own place amid her powerful neighbors.

The Dutch are not like the Germans. They are not fond of abstractions, or impracticable social theories. There is little or no military tone among the people. They have a high sense of independence. They are averse to blind obedience. A Dutchman does not willingly give up his individual opinion. He submits to the majority, but clings to his own notions. You can win a Dutchman's heart and lead him, but he cannot be pushed. It may be that some strong neighbor, perhaps "the giant under the spiked helmet," may attempt to swallow up little Nederland. A few years ago a Berlin newspaper hinted that the great empire wanted the mouths of the Rhine. In its pictorial illustration, a company of Uhlans

were already riding into the Hague, the advance guard of the host with the spiked helmets. The next week a Dutch newspaper made answer by a picture without one word of explanation or comment. The dykes had been cut and the water reached *four inches above* the tip of the tallest Uhlan's helmet spike.

In the art of the republic, the Dutch, realists in everything, first glorified the home. Instead of painting winged angels, mysteries, dogmas, monks, nuns, popes, they transfigured on the canvas the joys of pure wedded life, the mother, the baby in the cradle, the merry-making at the Kermis, their lovely meadows, their glorious sunsets, and splendors of light and shade. Rembrandt, Franz Hals, Gerard Dow, Jan Steen, Teniers, Ruisdael, Hobbema, Cuyp, Potter, are among Dutch artist names of world renown. In our century Ary Scheffer, Israels, Bosboom, Alma Tadema, Mesdag, Blommers, Artz, Mauve, and others keep alive the glorious traditions and win world-wide fame for the Netherlands school of art.

In science and engineering, invention and the appliances of art and industry to human life, in learning and research, we could not, in our space, mention the long list of names which show that the Dutch intellect is even yet second to none in Europe.

In literature there is a galaxy of stars. While some of the Dutch authors write in German,

French, or English, in order to reach quickly the world outside and the learned within Nederland, most of them employ their own native tongue. In poetry, Bilderdijk, Tollens, Ten Kate ; in fiction, van Lennep, Douwes Dekker, Bosboom-Toussaint, Melati van Java, Vosmaer ; in belles-lettres, Busken Huet ; in history, van Prinsterer, Fruin, Jorissen, Pierson, and Blok ; in criticism and oriental scholarship, Kuenen, Tiele, Kern, and de Goeje, are among names that were not born to die.

We conclude with the words of William the Silent, written to the Dutch magistrates in 1577 ; and made the corner-stone first of the Dutch and then of the American Republic :—

“ We declare to you that YOU HAVE NO RIGHT TO INTERFERE WITH THE CONSCIENCE OF ANY ONE, so long as he has done nothing that works injury to another person, or a public scandal.”

CHAPTER XXXII.

THE REIGN OF QUEEN WILHELMINA.

WILHELMINA HELENA PAULINE MARIA, daughter of King William III. and Emma, his second wife, born August 31, 1880, was inaugurated Queen of the Netherlands in the New Church in Amsterdam, September 6, 1898. The keynote of her inaugural address still makes sweet music in all the hearts of her subjects — “The House of Orange can never, no never, do enough for the Netherlands.” At the enthronement, beside the élite of the kingdom, two rajahs from Java, and many other vassals from Insulinde, or Island India, were present.

On the 16th of October, 1900, in a touching letter to her people, the Queen announced her engagement to Hendrik Vladimir Albrecht Ernst, born April 19, 1876, Duke of Mecklenburg-Schwerin, son of the Grand Duke Frederick Francis II., who held a high command during the Franco-Prussian War. On February 7, 1901, at the Hague, the bridal couple rode to the church in a golden coach, the gift of the Queen’s subjects, drawn, according to immemorial custom, by eight black horses with snow-white bridles. The marriage was according

to the ritual of the Reformed Church, the words being omitted that require the wife to live where her husband does.

Duke Hendrik received the title of Prince of the Netherlands, rank as Admiral in the navy, and a seat in the Raad van State, or Council of State, of fourteen members, over which the sovereign presides. This council, by virtue of its having direction of all legislative and of many executive measures, is the chief regulative feature of the Netherlands government. The four vital subjects in Dutch politics are education, the colonies, the army, and the franchise. The Prince-Consort, a man of fine qualities, besides mastering the Dutch language, showed himself a hero. By his heroic rescue of passengers from the wreck of the British steamer Berlin, at the Hook of Holland, February, 1907, he quickly won the popular heart.

The hopes of direct succession in the line of the House of Orange came to fruition in the birth, on April 30, 1909, of a princess, Juliana Louise Emma Marie Wilhelmina. The first in this rosary of historic names recalls Juliana of Stolberg, mother of William the Silent; the second, Louise de Coligny, his fourth wife. Emma and Marie and Wilhelmina are the names of both the grandmothers and of the mother of the new Princess of Orange-Nassau and Duchess of Mecklenburg. A salute of fifty-one guns and a national celebration greeted the advent of "The Princess Juliana," christened June 5, 1909.

In the foreign relations of Holland, the chief events in Queen Wilhelmina's reign have been the Boer War, the Russo-Japanese War, the Algeciras Conference, and the dispute with Venezuela, through each of which the Netherlands acted independently and emerged with honor.

At home, a striking increase of population, with movement toward the cities, must be noted, giving the Netherlands a proportionately larger urban population than any other country in Europe, the city of Rotterdam having since 1869 increased four-fold. Now, with nearly half a million people, and a vast increase of docking facilities, the city on the Maas boasts of being the seventh port for shipping in the world. By the census of 1905, the nation consists of 5,591,701 souls, of whom 4,395,345 live in the provinces in which they were born.

In the revival of the national spirit, largely through re-study of their own history (in which the Dutch historians were led by Motley), and through wise advantage taken of economic possibilities, several anniversaries of the birth of great men, such as Rembrandt, De Ruyter, and Bilderdijk, were held on a national scale. On July 16, 1906, in the Rijks Museum at Amsterdam, in the Golden Hall dedicated to Rembrandt and Saskia, the leading people of the kingdom with their foreign guests assembled, not only to do honor by words of praise to the greatest of the northern painters, but also to enshrine his immortal picture, "The Night

Watch," in a room specially built in seventeenth century style to accommodate the canvas.

In laboring for the coming "parliament of man, the federation of the world," the Dutch have been ever in the van. Erasmus condemned war, Grotius wrote a book that awakened the world's conscience, and William Penn pointed to the Dutch Republic, or League of Seven States, as an example of peaceful federation, whose methods of coöperation and arbitration ought to become international. The chief Powers of the world having sent their delegates to the Hague in May, 1899, these convened in the House in the Wood built by Amalia van Solms in memory of Prince Frederick Henry. The sessions were rich in results, visible especially in the Russo-Japanese War.

The second International Peace Conference met at the Hague in the newly renovated Hall of the Knights, or old castle of the Counts of Holland, built in 1248 and enlarged in 1285, and situated at the east end of the Binnenhof. Here, within, had been seen not a few of the most brilliant medieval pageants, while in front of it some events decisive for the world's weal had taken place. The conference was opened by Queen Wilhelmina in June, 1907, and sat until October 18, having settled some vital principles. On the same day wireless messages were flashed across the Atlantic.

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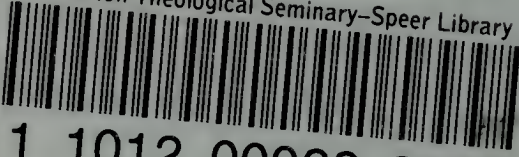
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